A U M

Who can describe him who is not to be apprehended by the senses; who is the best f all things; the supreme Soul, self-existent; who is devoid of all the distinguishing haracteristics of complexion, caste, and the like, and is exempt from birth, vicissitude, eath, or decay, who is always and alone, who exists everywhere, and in whom all things xist, and who is thence named Vasudeva?—*Purana.*

THEOSOPHY

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THE BHAGAVAD-GITA

CHAPTER XVIII

DEVOTION AS REGARDS RENUNCIATION AND FINAL LIBERATION.

BY A STUDENT OF W. Q. J.

THE chapter begins with this question from Arjuna: "I wish to learn, O great-armed one, the nature of abstaining from action and of giving up of the results of action, and also the difference between these two." . . .

The whole of the chapter is devoted to the answer. Not only are the nature of abstaining from action and the giving up of the results of action involved in the reply, but an understanding of the very nature of action itself and the causes and bases of action. Relating to the "agents of action", Krishna says: "Learn, O great-armed one, that for the accomplishment of every work five agents are necessary, as is declared. These are, the substratum, the agent, the various sorts of organs, the various and distinct movements, and with these, as fifth, the presiding deities. These five agents are included in the performance of every act which a man undertaketh, whether with his body, his speech, or his mind". Again, that "whoever, because of the imperfection of his mind, beholdeth the real self as the agent, thinketh wrongly and seeth not aright." It is thus evident that it is not the "real self" that acts, a statement that has been reiterated throughout the previous chapters, and one that it is necessary to understand before the nature of action is comprehended.

Prakriti or nature, is the cause of all action throughout the universe, as it is the basis by which action may take place; this is true on every plane of being. In the thirteenth chapter are these words: "Know that prakriti or nature and purusha the spirit are

without beginning. And know that the passions and the three qualities are sprung from nature. Nature or prakriti is said to be that which operates in producing cause and effect in actions; individual spirit or purusha is said to be the *cause of experiencing* pain and pleasure. For spirit when invested with matter or prakriti experienceth the qualities which proceed from prakriti." This passage throws some light on the meaning of "the substratum": it is substance in its primordial state from which all differentiations proceed, and within which all differentiations are contained, and therefore forms the basic agent of all action; the word "agent" in the classification may be understood as the power which prompts to action; for instance, the personal self with its concrete and limited ideas, impels the organs of the body and the necessary movements to carry out the prevailing idea. The fifth "agent" is called "the presiding deities"; this latter term may be explained in this way: our bodies are composed of small lives of many different kinds, each of those kinds acting only in response to particular impulses; each class acts according to its own nature, and as a class constitutes a hierarchy of being, devas or deities.

It is understood, of course, that That from which all power to perceive or to cause action emanates is the Self of All; that power becomes particularized, so to speak, in the Individual Self, who on higher planes is the impeller of actions on those planes; on the physical plane, the Personal self is but a temporary aspect of the Individual Self, this aspect being sometimes called the "false ego" because of its delusion; it is this personal self which consciously or unconsciously to itself impels the lives in his bodily organs to action.

Now we may understand better this passage from the fifth chapter: "the devotee who knows the divine truth thinketh 'I am doing nothing' in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing his eyes, he sayeth, 'the senses and organs move by natural impulse to their appropriate objects'." It has been said that the Self neither acts nor is acted upon; this must be true also of the Personal self, for, as the thirteenth chapter says: "the spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul." The self or spirit in the body is deluded by the three qualities perceived in nature, liked or disliked, and identifies itself with the actions it induces. "He who seeth that all his actions are performed by nature only, and that the self within is not the actor, sees indeed." There is also this passage, "The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men."

If we reconstruct our ideas in regard to action as above indicated, it will throw a new light on karmic responsibility, connecting us more intimately with all selves, all lives small and great, and assist us to a better realization of acting for and as the Self.

Having determined, to some extent at least, the nature of action, we have aroused to that extent what Krishna calls "the discerning power", which is also called *Buddhi,* direct cognition, the highest intellection, the power of judgment, according to its various degrees of activity. These degrees flow from attraction to one or other of the three qualities found in nature, and are described as follows: "The discerning power that knows how to begin and to renounce, what should and what should not be done, what is to be feared and what not, what holds fast and what sets the soul free, is of the *sattva* quality. That discernment, O son of Pritha, which does not fully know what ought to be done and what not, what should be feared and what not, is of the passion-born *rajas* quality. That discriminating power which is enveloped in obscurity, mistaking wrong for right and all things contrary to their true intent and meaning, is of the dark quality of *tamas.*"

With the "discerning power" there must also be the "power of steadfastness", for unless we are constant in devotion to the higher life, and the ideal of a conscious life in spirit, not matter, we will be recreant to the best we know. Having reached the power of discernment and having been shown the path which to us is peculiarly ours, we should set aside all other considerations that tend to draw us from it; we should cultivate and practise "That power of steadfastness holding the man together, which by *devotion* controls every motion of the mind, the breath, the senses and the organs"; this, as the chapter says, "partaketh of the *sattva* quality"; that is, the whole instrument is used for the best and highest purpose only.

The "power of steadfastness" may exist without the highest power of discernment, as in the one who looking for the fruits of action, cherishes duty, pleasure and wealth from the point of view of desire or *rajas;* or in the man of low capacity who *stays fast* in drowsiness, fear, grief, vanity and rashness, bound by the *tamasic* quality.

If we have determined for ourselves the nature of action, the goal of true discernment, and steadfastness which is harmony of thought, will, and feeling, as well as an action on the lines of our determination, we can only have done so through something of that "wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate in the separate objects seen" and which is of the *sattva* quality. It is the changeless Self within, which, if we follow the lines of our determination, we will come to realize more and more.

There can be no realization of Self in that kind of knowledge "which perceives different and manifold principles as present in the world of created beings", or in "that knowledge, wholly without value, which is mean, attached to one object alone as if it were the whole, which does not see the true cause of existence".

All our thoughts give rise to action among the lives which compose our astro-physical instrument, and, as we never cease

thinking, action continually goes on, for, as often said, "thought is the real plane of action". Even though we may not contemplate any immediate bodily act, we may by our thoughts accumulate a tendency in the lives of our instrument which will eventually result in outward action whenever favoring conditions permit, and we will fall victims to our lack of discernment and steadfastness, as well as involve others in our fate.

"Now hear what are the three kinds of pleasure wherein happiness comes from habitude and pain is ended". We may get some understanding of this sentence if we consider that when some ardently desired aim or object is sought and found, there is at first happiness, and the pain of non-attainment is ended. But the happiness does not remain the same; it resolves itself into contentment and habitude, until the latter becomes wearisome, and another aim or object is sought.

"That which in the beginning is as poison and in the end as the water of life, and which arises from a purified understanding, is declared to be of the *sattva* quality." The pursuit of desires brings a beginning of sweetness and an ending of bitterness; the pleasure gained from idleness, carelessness and indifference stupefies the soul. To arouse oneself from desiring, or from carelessness and indifference is at first "as poison", but with a purified understanding becomes "the water of life".

The statement that "there is no creature on earth nor among the hosts of heaven who is free from these three qualities which arise from nature", points to the fact that the three qualities exist on every plane of being.

The hard and fast hereditary castes of India of the present day are not meant by the Brahmans, Kshatriyas, Vaisyas, and Sudras of this chapter. In earlier days, before the ancient teachings had become materialized, marriage was a sacred and religious contract; family life was so understood and conducted as to provide proper environment for egos of the same nature as the family on spiritual, psychical and other lines. Then there existed natural castes where all lines of heredity conjoined; in these degenerate days the castes are mixed and there are those born in castes whose nature does not conform to the original caste whose name and privileges they take and abuse. Nevertheless, the castes exist everywhere; but no longer does social position or physical environment distinguish them. In all countries at the present time, there are those in high place and power who by nature are Sudras, and many who are Brahmans by nature are lower in our social scale, for this is Kali Yuga when the powers of darkness are in the ascendancy.

The ancient castes performed duties which were the outcome of their several natures, and were so recognized by all. There was no pride of caste nor jealousy and there existed an ideal community of mutual helpfulness; hence, the duties of the castes were "determined by the qualities which predominated in each".

"Men being contented and devoted to their own proper duties (that for which their nature fits them) attain perfection". "If (in all that he does) a man maketh offering to the Supreme Being *who is the source of the works of all* and by whom this universe was spread abroad, he thus obtaineth perfection." "The performance of the duties of a man's own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed; and he who fulfills the duties obligated by nature does not incur sin. A man's own natural duty, even though stained with faults, ought not to be abandoned. . . . The highest perfection of freedom from action is attained through renunciation by him who has an unfettered mind and subdued heart."

Dharma is the word which in our language is translated as "duty", but it has a much wider range and meaning than that which we accord to the word "duty". There are many who think that duty is something that others think we should do; others again consider "duty" to be irksome, and as actions to be performed under duress, and therefore to be avoided; it is therefore necessary to grasp the meaning of the word "duty" as used in the Gita. *Dharma* means "the sacred Law", the fulfillment of our karmic destiny through many incarnations, the working out and elimination of defects which have brought us into earth life under the conditions in which we find ourselves, which conditions we should feel and know to be the very opportunities needed for our further progress. This is why one of the great Teachers wrote, "Duty is the royal talisman; duty alone will lead us to the goal."

Krishna enumerates the attainments by which "a man is fitted *to be the Supreme Being.* And having thus attained to the Supreme, he is serene, sorrowing no more, and no more desiring, but alike towards all creatures he attains to supreme devotion to me. By this devotion to me he knoweth fundamentally who and what I am and having thus discovered me he enters into me without any intermediate condition. And even the man who is always engaged in action shall attain by my favor to the eternal and incorruptible abode, if he put his trust in me alone. . . . And if, indulging self-confidence, thou sayest 'I will not fight', such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural duties, thou, O son of Kunti, wilt involuntarily do from necessity that which in thy folly thou wouldst not do."

"There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place."

"Wherever Krishna, the supreme Master of devotion, and wherever the son of Pritha, the mighty archer may be, there with certainty are fortune, victory, wealth, and wise action". Each one

is Krishna and Arjuna; where these two are joined together, all nature makes obeisance.

In closing this series of comments on "The Bhagavad-Gita", which were written at the earnest request of a number of students, we need, perhaps, give no reminder that only the surface of the teachings contained in the ancient book is touched upon. The view-point taken, out of the seven different applications possible, is that of the individual, in accordance with Mr. Judge's early comments, but even from that view-point, the field has been by no means fully covered. It is hoped however, that enough has been said to afford at least a little more light to those who aspire to learn the Science of Devotion.

THEOSOPHY AND SPIRITUALISM*

A Calcutta correspondent asks:—

(*a*) Is Occultism a science *akin* to Spiritualism?

(*b*) What are the principal points in which the Theosophists and the Spiritualists differ?

(*c*) Can a Spiritualist call himself a Theosophist without altering his faith? and *vice versa?*

(*d*) I understand you do not believe in Spiritualism—then how is it that a *Spiritualist* has been elected President for the Bengal Branch of the *Theosophical Society?*

To which we answer:—

(*a*) That Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed the stage of experimental research.

(*b*) The difference is in our theories to account for the phenomena. We say they are *mainly,* though not *always,* due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.

(*c*) Yes; many excellent persons are both, and none need alter his faith.

(*d*) We do believe in the phenomena, but not as to their cause —as above remarked. There being no religious or other test—other than that of good moral character and sympathy with the objects of our Society, applied by us to those who seek for admission, the election of the Venerable Babu Peary Chund Mittra, as President of our Bengal Branch, was not only most proper, but very desirable. He is certainly the most *spiritual* Theosophist and most *theosophic* Spiritualist we have ever met.

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* This article was first printed by H. P. Blavatsky in *The Theosophist* for August, 1882.

Lucifer 15

THE HISTORY OF A PLANET*

NO star, among the countless myriads that twinkle over the sidereal fields of the night sky, shines so dazzlingly as the planet Venus—not even Sirius-Sothis, the dog-star, beloved by Isis. Venus is the queen among our planets, the crown jewel of our solar system. She is the inspirer of the poet, the guardian and companion of the lonely shepherd, the lovely morning and the evening star. For,

"Stars teach as well as shine."

although their secrets are still untold and unrevealed to the majority of men, including astronomers. They are "a beauty and a mystery," verily. But "where there is a mystery, it is generally supposed that there must also be evil," says Byron. Evil, therefore, was detected by evilly-disposed human fancy, even in those bright luminous eyes peeping at our wicked world through the veil of ether. Thus there came to exist slandered stars and planets as well as slandered men and women. Too often are the reputation and fortune of one man or party sacrificed for the benefit of another man or party. As on earth below, so in the heavens above, and Venus, the sister planet of our Earth,[1] was sacrificed to the ambition of our little globe to show the latter the "chosen" planet of the Lord. She became the scapegoat, the *Azaziel* of the starry dome, for the sins of the Earth, or rather for those of a certain class in the human family—the clergy—who slandered the bright orb, in order to prove what their ambition suggested to them as the best means to reach power, and exercise it unswervingly over the superstitious and ignorant masses.

This took place during the middle ages. And now the sin lies black at the door of Christians and their scientific inspirers, though the error was successfully raised to the lofy position of a religious dogma, as many other fictions and inventions have been.

Indeed, the whole sidereal world, planets and their regents—the ancient gods of poetical paganism—the sun, the moon, the elements, and the entire host of incalculable worlds—those at least which happened to be known to the Church Fathers—shared in the same fate. They have all been slandered, all bedevilled by the insatiable desire of proving one little system of theology—built on and constructed out of old pagan materials—the only right and holy one, and all those which preceded or followed it utterly wrong. Sun and stars, the very air itself, we are asked to believe, became pure and "redeemed" from original sin and the Satanic element of heathenism, only after the year I, A.D. Scholastics and scholiasts, the spirit of whom "spurned laborious investigation and slow induc-

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* This article was first printed by H. P. Blavatsky in *Lucifer* for September, 1887.

[1] "Venus is a second Earth," says Reynaud, the *Terre et Ciel* (p. 74), "so much so that were there any communication possible between the two planets, their inhabitants might take their respective earths for the two hemispheres of the same world. . . . They seem on the sky, *like two sisters.* Similar in conformation, these two worlds are also similar in the character assigned to them in the Universe."

tion," had shown, to the satisfaction of infallible Church, the whole Kosmos in the power of Satan—a poor compliment to God—before the year of the Nativity; and Christians had to believe or be condemned. Never have subtle sophistry and casuistry shown themselves so plainly in their true light, however, as in the questions of the ex-Satanism and later redemption of various heavenly bodies. Poor beautiful Venus got worsted in that war of so-called divine proofs to a greater degree than any of her sidereal colleagues. While the history of the other six planets, and their gradual transformation from Greco-Aryan gods into Semitic devils, and finally into "divine attributes of the *seven eyes* of the Lord," is known but to the educated, that of Venus-Lucifer has become a household story among even the most illiterate in Roman Catholic countries.

This story shall now be told for the benefit of those who may have neglected their astral mythology.

Venus, characterised by Pythagoras as the *sol alter,* a second Sun, on account of her magnificent radiance—equalled by none other—was the first to draw the attention of ancient Theogonists. Before it began to be called Venus, it was known in *pre*-Hesiodic theogony as Eosphoros (or Phosphoros) and Hesperos, the children of dawn and twilight. In Hesiod, moreover, the planet is decomposed into two divine beings, two brothers—Eosphoros (the *Lucifer* of the Latins) the morning, and Hesporos, the evening star. They are the children of Astrœos and Eos, the starry heaven and the dawn, as also of Kephalos and Eos *(Theog:* 381, *Hyg: Poet: Astron:* II, 42). Preller, quoted by Decharme, shows Phaeton identical with Phosphoros or Lucifer (*Griech: Mythol:* I. 365). And on the authority of Hesiod he also makes Phaeton the son of the latter two divinities —Kephalos and Eos.

Now Phaeton or Phosphoros, the "luminous morning orb," is carried away in his early youth by Aphrodite (Venus), who makes of him the night guardian of her sanctuary (*Theog:* 987-991). He is the "beautiful morning star" (*Vide* St. John's *Revelation* XXII. 16) loved for its radiant light by the Goddess of the Dawn, Aurora, who, while gradually eclipsing the light of her beloved, thus seeming to carry off the star, makes it reappear on the evening horizon where it watches the gates of heaven. In early morning, Phosphoros "issuing from the waters of the Ocean, raises in heaven his sacred head to announce the approach of divine light." (Iliad, XXIII. 226; *Odyss:* XXIII. 93; Virg: *Æneid,* VIII. 589; *Mythol: de la Grèce Antique.* 247). He holds a torch in his hand and flies through space as he precedes the car of Aurora. In the evening he becomes Hesperos, "the most splendid of the stars that shine on the celestial vault" (*Iliad,* XXII. 317). He is the father of the Hesperides, the guardians of the golden apples together with the Dragon; the beautiful genius of the flowing golden curls, sung and glorified in all the ancient *epithalami* (the bridal songs of the early Christians as of the pagan Greeks); he, who at the fall of the night, leads the nuptial *cortège* and delivers the bride into the arms of the bride-

groom. *(Carmen Nuptiale.* See *Mythol: de la Grèce Antique,* Decharme.)

So far, there seems to be no possible *rapprochement,* no analogy to be discovered between this poetical personification of a star, a purely astronomical myth, and the *Satanism* of Christian theology. True, the close connection between the planet as Hesperos, the evening star, and the Greek Garden of Eden with its Dragon and the golden apples may, with a certain stretch of imagination, suggest some painful comparisons with the third chapter of Genesis. But this is insufficient to justify the building of a theological wall of defence against paganism made up of slander and misrepresentations.

But of all the Greek *euhemerisations,* Lucifer-Eosphoros is, perhaps, the most complicated. The planet has become with the Latins, Venus, or Aphrodite-*Anadyomene,* the foam-born Goddess, the "Divine Mother," and one with the Phœnician Astarte, or the Jewish Astaroth. They were all called "The Morning Star," and the Virgins of the Sea, or *Mar* (whence Mary), the great Deep, titles now given by the Roman Church to their Virgin Mary. They were all connected with the moon and the crescent, with the Dragon and the planet Venus, as the mother of Christ has been made connected with all these attributes. If the Phœnician mariners carried, fixed on the prow of their ships, the image of the goddess Astarte (or Aphrodite, Venus Erycina) and looked upon the evening and the morning star as *their* guiding star, "the eye of their Goddess mother," so do the Roman Catholic sailors the same to this day. They fix a Madonna on the prows of their vessels, and the blessed Virgin Mary is called the "Virgin of the Sea." The accepted patroness of Christian sailors, their star, "*Stella Del Mar,*" etc., she stands on the crescent moon. Like the old pagan Goddesses, she is the "Queen of Heaven," and the "Morning Star" just as they were.

Whether this can explain anything, is left to the reader's sagacity. Meanwhile, Lucifer-Venus has nought to do with darkness, and everything with light. When called *Lucifer,* it is the "light bringer," the first radiant beam which destroys the lethal darkness of night. When named Venus, the planet-star becomes the symbol of dawn, the chaste Aurora. Professor Max Müller rightly conjectures that Aphrodite, born of the sea, is a personification of the Dawn of Day, and the most lovely of all the sights in Nature ("Science of Language") for, before her naturalisation by the Greeks, Aphrodite was Nature personified, the life and light of the Pagan world, as proven in the beautiful invocation to Venus by Lucretius, quoted by Decharme. She is *divine* Nature in her entirety, *Aditi-Prakriti* before she becomes Lakshmi. She is that Nature before whose majestic and fair face, "the winds fly away, the quieted sky pours torrents of light, and the sea-waves smile," (Lucretius). When referred to as the Syrian goddess Astarte, the Astaroth of Hieropolis, the radiant planet was personified as a majestic woman, holding in one outstretched hand a torch, in the other, a crooked staff in the form of a cross. *(Vide* Lucian's *De Dea Syriê,* and Cicero's *De*

Nat: Deorum, 3 c. 23). Finally, the planet is represented astronomically, as a globe *poised above the cross*—a symbol no devil would like to associate with—while the planet Earth is a globe with a cross *over it.*

But then, these crosses are not the symbols of Christianity, but the Egyptian *crux ansata,* the attribute of Isis (who is Venus, and Aphrodite, Nature, also) ♀ or ♀ the planet; the fact that the Earth has the *crux ansata* reversed, ♁ having a great occult significance upon which there is no necessity of entering at present.

Now what says the Church and how does it explain the "dreadful association." The Church believes in the devil, of course, and could not afford to lose him. *"The devil is the chief pillar of the Church"* confesses unblushingly an advocate* of the *Ecclesia Militans.* "All the Alexandrian Gnostics speak to us of the fall of the Æons and their Pleroma, and all attribute that fall *to the desire to know,"* writes another volunteer in the same army, slandering the Gnostics as usual and identifying *the desire to know* or occultism, magic, with Satanism.[1] And then, forthwith, he quotes from Schlegel's *Philosophie de l'Histoire* to show that the seven rectors (planets) of Pymander, "commissioned by God to contain the phenomenal world in their seven circles, lost in love with their own beauty,[2] came to admire themselves with such intensity that owing to this proud self-adulation they finally *fell."*

Perversity having thus found its way amongst the angels, the most beautiful creature of God "revolted against its Maker." That creature is in theological fancy Venus-Lucifer, or rather the informing Spirit or Regent of that planet. This teaching is based on the following speculation. The three principal heroes of the great sidereal catastrophe mentioned in *Revelation* are, according to the testimony of the Church fathers—"the Verbum, Lucifer his usurper . . . and the grand Archangel who conquered him," and whose "palaces" (the "houses" astrology calls them) are in the Sun, Venus-Lucifer and Mercury. This is quite evident, since the position of these orbs in the Solar system corresponds in their hierarchical order to that of the "heroes" in Chapter xii of *Revelation* "their names and destinies (?) being closely connected in the theological (exoteric) system with these three great metaphysical names." (De Mirville's *Memoir* to the Academy of France, on the rapping Spirits and the Demons).

The outcome of this was, that theological legend made of Venus-Lucifer the sphere and domain of the fallen Archangel, or Satan before his apostacy. Called upon to reconcile this statement with that other fact, that the metaphor of "the morning star," is applied to both

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* Thus saith Des Mousseaux. "Mœurs et Pratiques des Demons." p. X.—and he is corroborated in this by Cardinal de Ventura. The Devil, he says, "is one of the great personages *whose life is closely allied to that of the Church;* and without him . . . the fall of man could not have taken place. If it were not for him (the Devil), the Saviour, the Redeemer, the Crucified would be but the most ridiculous of supernumeraries and the Cross an insult to good sense." And if so, then we should feel thankful to the poor Devil.

[1] De Mirville. "No Devil, no Christ," he exclaims.

[2] This is only another version of Narcissus, the Greek victim of his own fair looks.

Jesus, and his Virgin mother, and that the planet Venus-Lucifer is included, moreover, among the "stars" of the seven planetary spirits worshipped by the Roman Catholics† under new names, the defenders of the Latin dogmas and beliefs answer as follows:—

"Lucifer, the jealous neighbour of the Sun (Christ) said to himself in his great pride: 'I will rise as high as he!' He was thwarted in his design by Mercury, though the brightness of the latter (who is St. Michael) was as much lost in the blazing fires of the great Solar orb as his own was, and though, like Lucifer, Mercury is only the assessor, and the guard of honour to the Sun."—*(Ibid.)*

Guards of "dishonour" now rather, if the teachings of *theological* Christianity were true. But here comes in the cloven foot of the Jesuit. The ardent defender of Roman Catholic Demonolatry and of the worship of the seven planetary spirits, at the same time, pretends great wonder at the coincidences between old Pagan and Christian *legends*, between the fable about Mercury and Venus, and the *historical truths* told of St. Michael—the "angel of the face,"—the terrestrial double, or *ferouer* of Christ. He points them out saying: "like Mercury, the Archangel Michael is the *friend* of the Sun, his Mitra, perhaps, for Michael is a *psychopompic* genius, one who leads the separated souls to their appointed abodes, and like Mitra, he is the *well-known adversary of the demons.*" This is demonstrated by the book of the *Nabatheans* recently discovered (by Chwolson), in which the Zoroastian Mitra is called the *"grand enemy of the planet Venus."* (ibid.* p. 160.)

There is something in this. A candid confession, for once, of perfect identity of celestial personages and of *borrowing* from every pagan source. It *is* curious, if unblushing. While in the oldest Mazdean allegories, Mitra conquers the planet Venus, in Christian tradition Michael defeats Lucifer, and both receive, as war spoils, the planet of the vanquished deity.

"Mitra," says Dollinger, "possessed, in days of old, the star of Mercury, placed between the sun and the moon, but he was given the planet of the conquered, and ever since his victory he is identified with Venus." *("Judaisme and Paganisme," Vol. II., p. 109. French transl.)*

"In the Christian tradition," adds the learned Marquis, "St. Michael *is apportioned in Heaven the throne and the palace of the foe he has vanquished.* Moreover, like Mercury, during the palmy days of paganism, which made sacred to this *demon*-god all the prom-

† The famous temple dedicated to the Seven Angels at Rome, and built by Michael-Angelo in 1561, is still there, now called the "Church of St. Mary of the Angels." In the old Roman Missals printed in 1563—one or two of which may still be seen in Palazzo Barberini—one may find the religious service *(officio)* of the seven angels, and their *old* and occult names. That the "angels" are the pagan Rectors, under different names—the Jewish having replaced the Greek and Latin names—of the seven planets is proven by what Pope Pius V. said in his Bull to the Spanish Clergy, permitting and encouraging the worship of the said seven spirits of the stars. "One cannot exalt too much these *seven rectors* of the world, *figured by the seven planets,* as it is consoling to our century to witness by the grace of God the cult of these *seven ardent lights,* and of these *seven stars* reassuming all its lustre in the Christian republic." *(Les Sept Esprits et l'Histoire de leur Culte;* De Mirville's 2nd memoir addressed to the Academy. Vol. II. p. 358.)

* Herodotus showing the identity of Mitra and Venus, the sentence in the *Nabathean Agriculture* is evidently misunderstood.

ontories of the earth, *the Archangel is the patron of the same in our religion.*" This means, if it does mean anything, that *now,* at any rate, Lucifer-Venus is a *sacred* planet, and no synonym of Satan, since St. Michael has become his legal heir?

The above remarks conclude with this cool reflection:

"It is evident that paganism has *utilised beforehand,* and most marvellously, all the features and characteristics of the *prince of the face of the Lord* (Michael) in applying them to that *Mercury,* to the Egyptian *Hermes Anubis,* and the *Hermes Christos* of the Gnostics. Each of these was represented as the first among the divine councillors, and the god nearest to the sun, *quis ut Deus.*"

Which title, with all its attributes, became that of Michael. The good Fathers, the Master Masons of the temple of *Church* Christianity, knew indeed how to utilize pagan material for their new dogmas.

The fact is, that it is sufficient to examine certain Egyptian *cartouches,* pointed out by Rossellini *(Egypte,* Vol. I., p. 289), to find Mercury (the double of Sirius in our solar system) as Sothis, preceded by the words *"sole"* and *"solis custode, sostegnon dei dominanti, e forte grande dei vigilanti,"* "watchman of the sun, sustainer of dominions, and the strongest of all the vigilants." All these titles and attributes are now those of the Archangel Michael, who has inherited them from the *demons* of paganism.

Moreover, travellers in Rome may testify to the wonderful presence in the statue of Mitra, at the Vatican, of the best known Christian symbols. Mystics boast of it. They find "in his lion's head, and the eagle's wings, those of the courageous Seraph, the master of space (Michael); in his caduceus, the spear, in the two serpents coiled around the body, the struggle of the good and bad principles, and especially in the two keys which the said Mitra holds, like St. Peter, the keys with which this Seraph-patron of the latter opens and shuts the gates of Heaven, *astra cludit et recludit.*" *(Mem:* p. 162.)

To sum up, the aforesaid shows that the theological romance of Lucifer was built upon the various myths and allegories of the pagan world, and that it is no *revealed* dogma, but simply one invented to uphold superstition. Mercury being one of the Sun's *assessors,* or the *cynocephali* of the Egyptians and *the watch-dogs of the Sun,* literally, the other was *Eosphoros,* the most brilliant of the planets, *"qui mane oriebaris,"* the early rising, or the Greek ὀρθρινὸς. It was identical with the *Amoon-ra,* the light-bearer of Egypt, and called by all nations "the *second born* of light" (the first being Mercury), the beginning of his (the Sun's) ways of wisdom, the Archangel Michael being also referred to as the *principium viarum Domini.*

Thus a purely astronomical personification, built upon an occult meaning which no one has hitherto seemed to unriddle outside the Eastern wisdom, has now become a dogma, part and parcel of Christian revelation. A clumsy transference of characters is unequal to the task of making thinking people accept in one and the same trinitarian group, the "Word" or Jesus, God and Michael (with the Vir-

gin occasionally to complete it) on the one hand, and Mitra, Satan and Apollo-Abbadon on the other: the whole at the whim and pleasure of Roman Catholic Scholiasts. If Mercury and Venus (Lucifer) are (astronomically in their revolution around the Sun) the symbols of God the Father, the Son, and of their Vicar, Michael, the "Dragon--Conqueror," in Christian legend, why should they when called Apollo-*Abaddon,* the "King of the Abyss," Lucifer, Satan, or Venus—become forthwith devils and demons? If we are told that the "conqueror," or "Mercury-Sun," or again St. Michael of the *Revelation,* was given the spoils of the conquered angel, namely, his planet, why should opprobrium be any longer attached to a constellation so purified? Lucifer is now the "Angel of the Face of the Lord"* because "that face is mirrored in it." We think rather, because the Sun is reflecting his beams in Mercury seven times more than it does on our Earth, and twice more in Lucifer-Venus: the Christian symbol proving again its astronomical origin. But whether from the astronomical, mystical or symbological aspect, Lucifer is as good as any other planet. To advance as a proof of its demoniacal character, and identity with Satan, the configuration of Venus, which gives to the crescent of this planet the appearance of a cut-off horn is rank nonsense. But to connect this with the horns of "The Mystic Dragon" in *Revelation*—"one of which was broken"[1] —as the two French Demonologists, the Marquis de Mirville and the Chevalier des Mousseaux, the champions of the Church militant, would have their readers believe in the second half of our present century—is simply an insult to the public.

Besides which, the Devil had no horns before the fourth century of the Christian era. It is purely Patristic invention arising from their desire to connect the god Pan, and the pagan Fauns and Satyrs, with their Satanic legend. The demons of Heathendom were as hornless and as tailless as the Archangel Michael himself in the imaginations of his worshippers. The "horns" were, in pagan symbolism, an emblem of divine power and creation, and of fertility in nature. Hence the ram's horns of Ammon, of Bacchus, and of Moses on ancient medals, and the cow's horns of Isis and Diana, etc., etc., and of the Lord God of the Prophets of Israel himself. For Habakkuk gives the evidence that this symbolism was accepted by the "chosen people" as much as by the Gentiles. In Chapter III. that prophet speaks of the 'Holy One from Mount Paran," of the Lord God who "comes from Teman, and *whose brightness was as the light,*" and who had "*horns* coming out of his hand."

When one reads, moreover, the Hebrew text of Isaiah, and finds that no Lucifer is mentioned at all in Chapter XIV., v. 12, but simply הילל, *Hillel,* "a *bright* star," one can hardly refrain from wondering

* "Both in Biblical and pagan theologies," says de Mirville, "the Sun has its god, its defender, and its sacrilegious usurper, in other words, its Ormuzd, its planet Mercury (Mitra), and its Lucifer, Venus (or Ahriman), taken away from its ancient master, and now given to its conqueror." (p. 164.) Therefore, Lucifer-Venus is quite *holy* now.

[1] In Revelation there is no "horn broken," but it is simply said in Chapter XIII., 3, that John saw "one of his heads, as it were, wounded to death." John knew naught in his generation of "a horned" devil.

that *educated people* should be still ignorant enough at the close of our century to associate a radiant planet—or anything else in nature for the matter of that—with the DEVIL![2]

H. P. B.

THE BIRTH OF LIGHT*

Translated from Eliphas Levi's "Dogme et Rituel de la Haute Magie."

THE "Lucifer" of the Kabalists is not a proscribed and fallen angel, but the spirit which illuminates and regenerates by fire; he is to the angels of peace what the comet is to the peaceful constellations of spring-time.

The fixed star is beautiful, radiant and calm; she drinks in the aromas of Heaven, and looks lovingly on her sisters; clad in her dazzling garments, and her brow adorned with diamonds, she smiles as she sings her morning and her evening hymn; she enjoys an eternal repose which nothing can disturb, and solemnly she treads the path assigned to her among the sentinels of light.

But the wandering comet, all bloodstained, and her tresses unloosed, rushes on from the depths of the sky; she dashes across the track of the peaceful spheres like a chariot of war breaking the ranks of a procession of vestals; she dares to breast the burning sword of the guardians of the sun, and, like a lost spouse who seeks the partner visioned in her lonely night watches, she forces her way even into the tabernacle of the King of Day.

Then she rushes out, breathing forth the fires which consume herself and leaving in her train one long conflagration; the stars pale before her approach, the herded constellations, which browse upon the starry flowers in the vast meadows of the sky, seem to flee from her terrible breath. The grand council of the stars is called, and universal consternation reigns. At last the fairest of the fixed stars is charged to speak in the name of the heavenly concourse, and to propose a truce with the errant messenger.

"My sister," she says, "why troublest thou the harmony of these spheres? What harm have we done thee, and why, instead of wandering at hazard, dost thou not, like us, take up thy settled

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[2] The literal words used, and their translation, are: *"Aik Naphelta Mi-Shamayim Hillel Ben-Shachar Negdangta La-Aretz Cholesch El-Goum,"* or, "How art thou fallen from the heavens, Hillel, Son of the Morning, how art thou cast down unto the earth, thou who didst cast down the nations." Here the word, translated "Lucifer," is הֵילֵל, Hillel, and its meaning is "shining brightly or gloriously." It is very true also, that by a pun to which Hebrew words lend themselves so easily, the verb *hillel* may be made to mean "to howl," hence, by an easy derivation, hillel may be constructed into "howler," or a devil, a creature, however, one hears rarely, if ever, "howling." In his Lexicon, Art. הל, Parkhurst says: "The Syriac translation of this passage renders it אילל, 'howl'; and even Jerome observes that it literally means 'to howl.' Michaelis translates it, 'Howl, Son of the Morning'." But at this rate, Hillel, the great Jewish sage and reformer, might also be called a "howler," and connected with the devil!

* This article was first printed by H. P. Blavatsky in *Lucifer* for September, 1887.

rank in the Court of the Sun? Why dost thou not join with us in chanting the evening hymn, attired, like us, in a robe of white clasped above the breast by one pure diamond? Why dost thou allow thy tresses, dripping with the sweat of fire, to float across the vapours of the night? If thou wouldst but take thy due place among the daughters of Heaven, how far more lovely thy mien! Thy face no more would be burnt up by the fatigue of thy unheard-of journeys; thy eyes would shine forth clear, and thy features smile with the tints of lily and of rose, like those of thy happy sisters; all the stars would recognise in thee a friend, and far from fearing thy transit, they would rejoice at thy approach. For thou wouldst be united to us by the indissoluble ties of universal harmony, and thy peaceable existence would be but one voice the more in the anthem of Infinite Love."

But the comet replies:

"Deem not, my sister, that I could stray at chance and disturb the harmony of the spheres. God has traced for me my path, as thine for thee, and if my course appears to thee uncertain and erratic, it is because thy rays cannot reach so far as to embrace the outlines of the great ellipse which has been given me for my career. My burning tresses are the banner of God; I am the messenger of the Suns, and I bathe me in their fires that I may distribute them on my path to those young worlds which have not yet sufficient heat, and to the declining stars that shiver in their solitude. If I court fatigue in my long journeyings, if my beauty is less mild than thine, if my attire less virginal, I am no less than thee a worthy daughter of the sky. Leave in my hands the awful secret of my destiny, leave to me the horror which encompasses me, and slander me not if thou canst not understand me. None the less, shall I fulfill my appointed task. Happy the stars that take their rest and shine like young queens in the stately concourse of the Universe; for me, I am cast out, a wanderer, and claim the Infinite as my only fatherland. They accuse me of setting on fire the planets which I warm, and of terrifying the stars which I illume. I am reproached with disturbing the harmony of the worlds, because I do not revolve round their own fixed points, and because I bind them one to the other, setting my face alone toward the only centre of all the Suns. So rest assured, thou fairest star, I will not deprive thee of one ray of thy so peaceful light; the rather, I will squander on thee my warmth and my own life. Who knows, but I may vanish from the sky when I have consumed myself? My lot will still have been a noble one! For know that in the Temple of God the fires that burn are not all one. Ye are the light of the golden torches, but I, the flame of sacrifice. Let each accomplish her own destiny!"

Her words scarce uttered, the comet shakes her tresses loose, covers herself with her burning shield, and plunges once more into infinite space, where she appears to vanish for evermore.

It is thus that Lucifer appears and disappears in the allegories of the Bible.

One day, so says the book of Job, the sons of God had assembled in the presence of their Lord, and among them came Lucifer.

To him the Lord said: "Whence comest thou?"

And he replied:

"I have journeyed round the world and travelled throughout it."

This is how a Gnostic gospel, re-discovered in the East by a learned traveller, explains, in treating of the symbolical Lucifer, the genesis of Light.

"Truth which is conscious of itself is living Thought. Truth is the Thought which is contained within itself; and formulated Thought is Speech. When the Eternal Thought sought for a *form* it said: 'Let there be Light.' Therefore this Thought that speaks is the *Word,* and this Word says: 'Let there be Light, because the word itself is the light of the *spirit.*'"

The uncreated light, which is the divine Word, sends forth its rays because it wishes to be manifest, and when it says, "Let there be light," it commands the eyes to open; it creates the *Intelligences.*

And, when God said: "Let there be light," Intelligence was made and light appeared.

Then, the Intelligence which God had breathed forth, like a planet detached from the Sun, took the form of a splendid Angel and the heavens saluted him with the name of Lucifer.

Intelligence awoke and it fathomed its own depths as it heard this apostrophe of the divine Word, "Let there be Light." It felt itself to be free, for God had commanded it so to be, and it answered, raising its head and spreading its wings, "I will not be Slavery."

"Wilt thou be then Sorrow?" said the uncreated voice.

"I will be Liberty," answered the Light.

"Pride will seduce thee," replied the supreme voice, "and thou wilt give birth to Death."

"I must needs combat with Death to conquer Life," said once again the light created.

God then unloosed from his bosom the thread of splendour which held back the superb spirit, and as he watched him dive into the night, cutting in it a path of glory, he loved the child of his thought, and smiling with a smile ineffable, he murmured to himself: "How fair a thing was this Light!"

And Sorrow was the condition imposed upon the free being. If the chief of the angels had not dared confront the depths of night, the travail of God had not been complete, and the created light could not have separated itself from the light unrevealed.

Perhaps Lucifer, in plunging into the night, drew with him a shower of Stars and Suns *by the attraction of his glory?* * * *

FROM THE BOOK OF IMAGES

IN Turyavarsha, where all things can be seen, and the soul is fully aware, Guru and Chela are one in their knowledge.

In Bharatavarsha, which is the land of works, the soul is servant to the blind. On this earth the gods become men, weighting themselves with ignorance that they may sink in the sea of matter, as a diver weights himself with a stone.

A son of wisdom, refulgent, glorious, put aside the garment of light, and came down, ready for re-birth. That day, in the house of a brahman, a son was born where before there had been only daughters.

The family priest recited mantra. The new-born, with grave eyes and hands touching so that they formed the upward triangle, appeared to listen gravely.

"Out of Svarga has one of old time returned into the family line," said the father, rejoicing. The mother looked at the child and inwardly gave gratitude to the gods and the pitris. But the priest touched reverently the child between the eye-brows.

"This one comes not back from the region of Indra," he said. "Siva has marked him for his own. Let nadigranthams be read, and let a Holy One cast his horoscope. This is a Nativity."

This was the seventh day of the second month and the moon, like the child, was new-born.

The sacred scrolls were turned and the sentence being read gave this formula: "That which hath been, shall be. That which was clean has taken on of defilement, that that which is defiled may be cleansed."

The horoscope being cast, the Holy Man spoke in locked words, nor gave he any key. These are his words: "Every star has its nadir. This one is under Shukra and Shukra is at the zenith. The gods have lost one and man has not gained. The cycle is forty and four years, and the course is unmarked."

The child was named Shukram, the rites were performed, and the thread received.

When he was seven he was entered in the temple that the priests might impart learning. He grew undefiled and breathed wisdom. At the time when men are said to be householders, Shukram was versed in the holy books and could answer all questions. The chief priest blessed him, saying, "I am satisfied of thee, my son. Great is thy wisdom. Thou hast been faithful to the teachings of the gods and the rishis. In the name of Siva, of Vishnu, of Brahma, speak and the gods will requite."

Shukram said, "Naked came I in, and was nourished. My mother bore me. My father clothed me. The temple has sheltered

and fed me. Let me requite the gods for that which has been given to me already. The Self is in all forms. Naked again would I go forth and seek the Self in all forms, doing service to the Self."

Then the chief priest exorcised him, saying: "Great is my error. This is a sacrilege. Thou hast practised sins in secret, following strange gods. Kansa, avatar of evil, possesses thee, defiler of the rules of the temple."

After many days Shukram went out from the temple naked indeed, for the priests scourged him, calling him unholy and accursed. His body was bruised, but Shukram was without pain, for resentment was not in him. He remembered only that he had been fed and sheltered, thinking only, "This, too, is the Self. The Lord of life is the Lord of death. Brahma and Yama are one. When I was weak, I was nourished. Now that I am strong, I can bear pain. The Self fed; the Self strikes. This is birth."

His family stoned him and received him not. His name was erased, and the tokens he had touched were put upon the ghat like a corpse and burned.

The earth bore him. The plants fed him. He went naked, but the warm air clothed him. At night as he slept he dreamed he was in the Self. By day, as he walked, he communed with the Self, listening in silence to the three notes of the earth, of the air, of the water. They are Sa, Si, Ri. They made a song. Shukram stored in his heart the melodies that he heard. His breath was in unison.

From the fire of this his head was filled with raptures. Suddenly the sacred texts began to come forth from his memory and take on form and substance. A new life stirred in them. Their hidden meanings began to chant, addressing themselves to his understanding. Shukram was no more on earth. He forgot his body. The memory of his acquired learning melted, dissolved, disappeared. He was no more solitary, no more alone.

He was in the midst of a great congregation of beings and they traveled together. There was no earth. There was no air. There was no water. Everywhere was the Self in a crore of forms, and their speech was a song. As they sang their forms changed. There was no sun. There was no moon, but there was light, and by that light he saw all things according to the notes of the Song of Life.

The forms appeared, vanished, reappeared, the notes varying in pitch and intensity. Shukram saw in the light that as the notes vibrated many forms receded; as the tones varied many forms drew nigh; and knew that thus are the varshas created and the harmony maintained. At middle distance the song of the forms was the note Ma. Those that rose above this note seemed to draw

near. The forms from which came the lower notes took on deeper and yet deeper colorings till space was one.

When the higher notes predominated the light became golden inlaid with blue, like the flame from a lamp fed with pure oil and well sheltered from all winds. In this light a perfume appeared, as the oil and the flame shed an odour like the spirit of fine sandal wood. Shukram felt all beings within himself and himself he felt not at all.

There was neither morning, nor noon, nor night. There all things are, so that there is no memory, which is the stair of time.

In that varsha where the forms of the Self are called men, and space seems empty, this harmony is not perceived, and memory hardens the forms, so that they cannot see, cannot hear, cannot smell, cannot feel all beings within themselves. Thus they ascend and descend the stair of time.

Now men came to speak of Shukram as this Holy One. Those who were hungered spoke to Shukram. Shukram answered them not at all. He felt only the Self. But they went away fed and rejoicing, saying, "This Holy One hath fed me and I am no more faint." They did likewise by those who sought them, and this varsha became a path of good works where Shukram walked; he doing nothing at all.

Thus men who were naked came near him, and spoke of their need. Shukram answered them not at all, for he heard only the Self. Yet they went away clothed and told boldly to all, "This Holy One hath given me wherewithal to be clothed," and did like where any sought them for aid. Thus, in the path of Shukram, who knew naught of these sayings, the plants which give work for the looms grew in great plenty and all were clothed.

And in time men burdened with memory and bent from treading the stair, followed Shukram. But Shukram knew only the Self, not seeing that he was followed. Yet these men spoke without shame and affirmed, "This Master has taught us the way. We are the Self. That thou art. In the heart is this Self that all seek." And in the path of Shukram the bodies of men became temples, and there was no more going to the interpreter's house.

After forty and four years, in Bharatavarsha there began to be heard the three notes of the earth, of the air, of the water. And wherever these notes were heard storms ceased, plants grew abundantly, and the forms of men ceased from resentments, feeling no pain. Out of the eyes of men shone the light of the Self and the speech of men became gentle, so that it was no more speech, but a song.

When sons of wisdom came down, ready for re-birth, they did not cease to be gods when they became men, for no weights were needed. A path had been opened between the varshas, and men walked up this path as the gods came down. And this path is the path of the Self. Shukram found it. And thus was his Nativity.

OLD PHILOSOPHERS AND MODERN CRITICS*

(Concluded.)

THIS doctrine of the Universal Mind diffused through all things underlies all ancient Philosophies. The tenets of Bodhism, or Wisdom, which can never be better comprehended than when studying the Pythagorean Philosophy—its faithful reflection—are derived from this source, as are the exoteric Hindû religion and early Christianity. The purifying process of reïncarnations—metempsychoses—however grossly anthropomorphized at a later period, must only be regarded as a supplementary doctrine, disfigured by theological sophistry, with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras, nor yet Plato, intended to teach this purely metaphysical allegory *literally*. None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbological element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reïncarnation from one human body to another, when this teaching concerned a *human being;* and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to the spiritual states of the human soul. It is not in the dead letter of the mystic sacred literature that scholars may hope to find the true solution of its metaphysical subtleties. The latter weary the power of thought by the inconceivable profundity of their ratiocination; and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist and Brâhmanical systems can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to them lies in the refined and mystical tenets of the spiritual influx of divine life. "Whoever is unacquainted with my law," says Buddha, "and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of Mâyâ. He must extinguish his passions, unite and identify himself with the law [the teaching of the Secret Doctrine], and comprehend the religion of annihilation," *i. e.*, the laws of Matter, and those of Karma and Reïncarnation.

Plato acknowledges man to be the toy of the element of necessity—which is Karma under another name—in appearing in this world of matter. Man is influenced by external causes, and these causes are *daimonia,* like that of Socrates. Happy is the man phys-

* This article by H. P. Blavatsky was first printed in *Lucifer* for August, 1892.

ically pure, for if his external soul (astral body, the image of the body) is pure, it will strengthen the second soul (the lower Manas), or the soul which is termed by him the higher mortal soul, which, though liable to err from its own motives, will always side with reason against the animal proclivities of the body. In other words, the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kâmic desires. The lusts of man arise in consequence of his perishable material body, so do other diseases, says Plato; but though he regards crimes as involuntary sometimes, for they result, like bodily disease, from external causes, Plato clearly makes a wide distinction between these causes. The Karmic fatalism which he concedes to humanity does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by necessity,

> If they conquered these they would live righteously, and if they were conquered by them, unrighteously.[1]

The dual man—*i. e.*, one from whom the divine immortal Spirit has departed, leaving but the animal form and the sidereal, Plato's higher *mortal* soul—is left merely to his instincts, for he has been conquered by all the evils entailed on matter,[2] hence, he becomes a docile tool in the hands of the Invisibles—beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their immortal counsellor, the Divine Spirit, called by Plato "genius."[3] According to this great Philosopher and Initiate, one

> Who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass into a woman [become helpless and weak as a woman], and should he not cease from evil in that condition he would be changed into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations [*i. e.*, rebirths or transmigrations], until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational elements [elementary dæmons] composed of fire and air, and water and earth, and returned to the form of his first and better nature.[4]

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his Higher Ego was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reïncarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

There was not a Philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brâhmans,

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[1] *Timaeus.* See Prof. Jowett's work.

[2] This is the teaching of Esoteric Philosophy and this tenet was faintly outlined in *Isis Unveiled.* With Plato the triple man alone is perfect, *i. e.*, one whose Body, Soul, and Spirit are in close affinity.

[3] And by Theosophists the Higher Ego or Buddhi-Manas.

[4] Plato's *Timaeus.*

Buddhists, and later by the Pythagoreans, in its Esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men,[1] were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and, as the penalty of his divine Philosophy, was put to a violent death. The rabble has been the same in all ages. These men taught that men have two souls, of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—which must not be confused with the Astral *Body* or "double"; the other incorruptible and immortal —the Augoeides, or portion of the Divine Spirit—Atmâ-Buddhi; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The Astral Man, intangible and invisible as he may be to our mortal, earthly senses, is still constituted of matter, though sublimated.

Now, if the latter means anything at all, it means that the above teaching about the "two souls" is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal "Astral Soul," and the Higher Ego. The former—a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane—having assimilated its most spiritual elements in the divine essence of the reïncarnating Ego, perishes in its personal, material form at each gradual change, as Kâma Rûpa, at the threshhold of every new sphere, or Devachan, followed by a new reïncarnation. It perishes, because it fades out in time, all but its intangible, evanescent photograph on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal "Spiritual Soul," that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarnation. Laden with all IT could save from the personal Soul, it carries it into Devachan, to reward it with ages of peace and bliss. This is no *new* teaching, no "fresh development," as some of our opponents have tried to prove; and even in *Isis Unveiled,* the earliest, hence the most cautious of all the modern works on Theosophy, the fact is distinctly stated (Vol. i, p. 432 and elsewhere). The Secret Doctrine does not concede immortality to all men alike. It declares with Porphyry that only

> Through the highest purity and chastity we shall approach nearer to [our] God, and receive, in the contemplation of Him, the true knowledge and insight.

If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our personal God, then it becomes difficult for the gross and sensual man to survive his physical death for a great length of time. No more than the misshapen

[1] See Gibbons' *Decline and Fall of the Roman Empire.*

monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reäggregation. Upon the occurrence of such a catastrophe, the personal individual ceases to exist; his glorious Augoeides, the immortal SELF, has left him for Devachan, whither the Kâma Rûpa cannot follow. During the intermediary period between bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No Astral Soul, even that of a pure, good and virtuous man, is immortal in the strictest sense; "from elements it was formed—to elements it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption—*i. e.*, the dead man has impressed nothing of himself on the Spirit-Ego—that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones. While there remains in it a spark of the Divine, the personal Ego cannot die *entirely*, as his most spiritual thoughts and aspirations, his "good deeds," the efflorescence of his "I-am-ship," so to speak, is now at one with his immortal Parent. Says Proclus:

> After death the soul [the spirit] continueth to linger in the aërial body [astral form], till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aërial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like.

Between Pantheism and Fetichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense, he was that, most assuredly; but his Monotheism never led him to the worship of one *personal* God, but to that of a Universal Principle and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really *is*, all the finite existences and change being only appearance, *i. e.*, Mâyâ.[1] His *Being* was noumenal, not phenomenal. If Heracleitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable *Being*, in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is *Wisdom* or Deity) in our consciousness of the unchangeable relations between number and measure—an idea disfigured later by the Sophists—it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the *Ever-Becoming* is but too apt

[1] *Sophistes*, p. 249.

to lead one inclined to argumentation into hopeless Materialism, the divine *Being* of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect. That which he calls the "Unchangeable Existence" or "Being" is named *Be-ness* in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the *Becoming,* which latter cannot, therefore, be regarded as *existing,* but only as something ever tending—in its cyclic progress toward the One Absolute Existence—to exist, in the "Good," and at one with Absoluteness. The "Divine Causality" cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedântins, as he treats his subject teleologically, and in his search for final causes often goes *beyond* the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato's teachings. They deny the presence of "any definite trace of a secret doctrine" in his *Dialogues;*

> Not even the passages brought forward out of the insititious Platonic letters (VII, p. 341*e*, II, p. 314*c*) containing any evidence.*

As, however, no one would deny that Plato had been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the *Dialogues* which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato's lectures settles the question conclusively.

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the spirit or rational soul, and every Theosophist will understand his reasons for it. Unless a personality is entirely annihilated, which is extremely rare, the "thumetic soul," our lower Manas, is in one sense and portion of itself *immortal—i. e.,* the portion that follows the Ego into Devachan. He also—like Philolaus and Aristotle, in his disquisitions upon the soul—makes of Ether an element; so that there were five principal elements to correspond with the five regular figures in Geometry. This became also a doctrine of the Alexandrian school.[1] Indeed, there was much in the doctrines of the Philaletheans which did not appear in the works of the older Platonists, but was doubtless taught in substance by the Philosopher himself, though, with his usual reticence, he did not commit it to writing, as being too arcane for promiscuous publication. Speusippus and Xenocrates

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* *Vide* Hermann, I, pp. 544, 744, note 755.

[1] *Theo. Arith.,* p. 62; on *Pythag. Numbers.*

after him, held, like their great Master, that the Anima Mundi, or World-Soul, was not the Deity, but a manifestation. Those Philosophers never conceived of the One as an animate Nature.[1] The original One did not *exist,* as we understand the term. Not till he had united with the many—emanated existence (the Monad and Duad)—was a Being produced. The τίμιον, honoured—the something manifested—dwells in the center as in the circumference, but it is only the reflection of the Deity, the World-Soul.[2] In this doctrine we find all the spirit of Esoteric *Bodhism,* or Secret Wisdom.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was "The Immaterial is known by means of scientific thought, the Material by scientific perception."[3]

Xenocrates expounded many of the unwritten theories and teachings of his master. He, too, held the Pythagorean doctrine, with its system of numerals and mathematics, in the highest estimation. Recognizing but three degrees of knowledge—*Thought, Perception,* and *Envisagement* (or knowledge by *Intuition),* he made Thought busy itself with all that which is beyond the heavens; Perception with things in the heavens; Intuition with the heavens themselves. The source of these three qualities is found in the Hindû *Mânava Dharma Shâstra,* speaking of the formation (creation, in vulgar parlance) of man. Brahmâ—who is Mahat, or the Universal Soul—draws from its own essence the Spirit, *the immortal breath which perisheth not in the human being,* while to the (lower) soul of that being, Brahmâ gives the Ahânkara, consciousness of the Ego. Then is added to it "the intellect formed of the *three qualities.*"

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement (Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul. After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor to Speusippus, who had occupied the post for over a quarter of a century, and devoting his life to the most abstruse philosophical subjects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to "that essence which is the object of pure thought, and is not included in

[1] Plato: *Parmnid.,* 141 E.
[2] See Stobæus' *Ecl.,* i. 862.
[3] Sextus: *Math.,* vii. 145.

the phenomenal world"—which is in direct opposition to the Aristotelian-Baconian ideas; sensuous perception is referred to that which passes into the world of phenomena; and conception, to that essence "which is at once the object of sensuous perception and, mathematically, of pure reason—the essence of heaven and the stars." All his admiration notwithstanding, Aristotle never did justice to the Philosophy of his friend and co-disciple. This is evident from his works. Whenever he is referring to the three modes of apprehension as explained by Xenocrates, he abstains from any mention of the method by which the latter proves that scientific perception partakes of truth. The reason for this becomes apparent when we find the following in a biography of Xenocrates:

> It is probable that what was peculiar to the Aristotelian logic did not remain unnoticed by him (Xenocrates); for it can hardly be doubted that the division of the existent into the absolutely existent and the relatively existent, attributed to Xenocrates, was opposed to the Aristotelian table of categories.

This shows that Aristotle was no better than certain of our modern Scientists, who suppress facts and truth in order that these may not clash with their own private hobbies and "working hypotheses."

The relation of numbers to Ideas was developed by Xenocrates further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Invisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible line. That Xenocrates held the same theories as Plato in relation to the human soul (supposed to be a number) is evident, though Aristotle contradicts this, like every other teaching of this philosopher.[1] This is conclusive evidence that many of Plato's doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moving number.[2] Theophrastus remarks that he entered into and elaborated this Soul-theory more than any other Platonist. For he regarded intuition and *innate* ideas, δόξα, in a higher sense than any, and made mathematics mediate between knowledge and sensuous perception.[3] Hence he built upon this Soul-theory the cosmological doctrine, and proved the necessary existence in every part of universal Space of a successive and progressive series of animated and thinking though spiritual beings.[4] The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. Thus he calls *Unity* and *Duality* (*Monas* and *Duas*) Deities, showing the former as a male Exist-

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[1] *Metaph.*, 407, a. 3.
[2] Appendix to *Timaeus*.
[3] Aristot., *De Interp.*, p. 297.
[4] Stob., *Ecl.*, i. 62.

ence, ruling in Heaven as "Father Spirit" and an *uneven* number; and the latter, as a female Existence, Mother Soul, the Mother of the Gods (Aditi?), for she is the Soul of the Universe.[1] But if like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them Gods, neither himself nor others connected any anthropomorphic idea with the appellation. Krische remarks that he called them Gods only that these elementary powers should not be confounded with the dæmons of the nether world[2] (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.[3] This, also, is the doctrine of Buddhists and Hermetists, and Manu endows with a living soul even the plants and the tiniest blade of grass—an absolutely Esoteric doctrine.

The dæmons, according to this theory, are intermediate beings between the divine perfection and human sinfulness,[4] and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus, he ascribed immortality to the ψυχή, psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified, the latter are annihilated, and the quintessence of the soul alone becomes blended with its divine Spirit, the Rational, and the two are thenceforth one.

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the so-called "Theosophical" teachings, concerning the dual Manas. The World-Soul, that which is called by the Esoteric Yogâchâryas "Father-Mother,"[5] Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion. The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form, in the shape of Olympic Gods. As a sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men,

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[1] Stob: *Ibid.*
[2] Krische: *Forsch.*, p. 322, etc.
[3] Clem.: *Stro. Alex.*, v. 590.
[4] Plutarch: *De Isid.*, ch. 25, p. 360.
[5] See *The Secret Doctrine*, Stanzas, Vol. I.

being related to them "as the isosceles triangle is to the equilateral and the scalene."[1]

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but

> For the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us.[2]

But we believe that it was rather because, like Pythagoras, he had had the Hindû Sages for his Masters and Models. Cicero depicts Xenocrates as utterly despising everything except the highest virtue;[3] and describes the stainlessness and severe austerity of his character.

> To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine, is our problem.[4]

Zeller makes him say:

> Purity, even in the secret longings of our heart, is the greatest duty, and only Philosophy and Initiation into the Mysteries help toward the attainment of this object.[5]

This must be so, since we find men like Cicero and Panætius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings—treatises on Science, on Metaphysics, Cosmology and Philosophy—must have been legion. He wrote on Physics and the Gods; on the Existent, the One and the Indefinite; on Affections and Memory; on Happiness and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Law; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or the *One*, and the Duad or the *Two*. Plutarch speaks at length of this Philosopher, who, like his Master, believed in souls being distributed in earthly bodies as an exile and punishment.

Heracleides, though some critics do not believe him to have strictly adhered to Plato's primal philosophy,[6] taught the same ethics. Zeller presents him to us as imparting, like Hicetas and Ecphantus, the Pythagorean doctrine of the diurnal rotation of the earth and the immobility of the fixed stars, but adds that he was ignorant of the annual revolution of the earth around the sun, and of the heliocentric system.[7] But we have good evidence that the latter system was taught in the Mysteries, and that Socrates died for "atheism," *i. e.*, for divulging this sacred knowledge. Herakleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it

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[1] Cicero, *De Natura Deorum*, i. 13. Strob., or Plut., *De Orac. Defect.*, p. 416, *c.*
[2] *Plato und die Alte Akademie.*
[3] *Tusc.*, v. 18, 51.
[4] Ibid. Cf. p. 559.
[5] *Plato und die Alte Akademie.*
[6] Ed. Zeller: *Philos. der Griechen.*
[7] *Plato und die Alte Akademie.*

as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending into "generation" or sublunary existence. His dæmons, or spirits, are airy and vapourous bodies.

In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough enquiry into the Occult nature of the creation; it alone assures us an existence of bliss after death. The immortality of the soul is greatly speculated upon in this treatise; but its author adds that we can attain to this knowledge only through a complete comprehension of numbers; for the man unable to distinguish the straight line from the curved will never have wisdom enough to secure a mathematical demonstration of the invisible, *i. e.*, we must assure ourselves of the objective existence of our soul before we learn that we are in possession of a divine and immortal Spirit. Iamblichus says the same thing; adding, moreover, that it is a secret belonging to the highest Initiation. The Divine Power, he says, always felt indignant with those "who rendered manifest the composition of the *icostagonus*," viz., who delivered the method of inscribing in a sphere the dodecahedron.

The idea that "numbers" possessing the greatest virtue produce always what is good and never what is evil, refers to justice, equanimity of temper, and everything that is harmonious. When the author speaks of every star as an individual soul, he only means what the Hindû Initiates and Hermetists taught before and after him, viz., that every star is an independent planet, which, like our earth, has a soul of its own, every atom of Matter being impregnated with the divine influx of the Soul of the World. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of Gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honours, such as we pay to minor Gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery Gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him a lower place, who can prove him wholly wrong? One must needs go deep indeed into the profundity of the abstract metaphysics of the old Philosophies, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

When the author of *Epinomis*, along with so many other Philosophers, locates between the highest and the lowest Gods three classes of Daimons, and peoples the Universe with hosts of sublimated Beings, he is more rational than the modern Materialist.

The latter, making between the two extremes—the unknown and the invisible, hence, according to his logic, the *non-existent,* and the objective and the sensuous—one vast hiatus of being and the playground of blind forces, may seek to explain his attitude on the grounds of "scientific Agnosticism"; yet he will never succeed in proving that the latter is consistent with logic, or even with simple common sense. H. P. B.

THE STREAM OF THOUGHT AND QUERIES*

II.

PRACTISING FOR OCCULT DEVELOPMENT.

Several questions have been received on the subject of the best method to be pursued by members of the Theosophical Society for the development of occult powers.

This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the theosophical movement. The Society was not organized for the purpose of teaching the practice of occult arts, and it has been distinctly stated in a letter from one of the Masters, who are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavoring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the founders of the Society.

Further than this, some of these devoted students have been reading such works upon practical yoga—or Hatha Yoga—as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way. Now as there are no such guides in the United States—but all here being alike mere tyros, students, or probationers—it is evident that the very first rules have been violated.

All these practices and studies, so long as they are pursued merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

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* This article was first printed by Wm. Q. Judge in *The Path* for September, 1889.

WHAT, THEN, IS A SINCERE THEOSOPHIST TO DO? SHALL HE OR NOT PRACTISE YOGA?

We answer by saying that the sincere study of the philosophy and rules of Patanjali's Yoga System may be taken up by any theosophist—on one condition. That is that he shall, as a theosophist, try to carry out the fundamental object of the Society—Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

THE OCCIDENTAL MIND IS NOT FITTED FOR YOGA.

This may be stoutly denied, but what matters it? The fact remains patent to all that among western people there are few persons masters of any part of occult practice. Partial concentration of mind, even—the first step for any practical use of the recondite laws of nature,—is conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

IF STUDENTS BELIEVE THAT ADEPTS ARE BEHIND THE SOCIETY, THEY SHOULD FOLLOW THEIR ADVICE.

Those aspirants for whom these words are written have been laboring under a mistake. They have entered a society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, *which has Their protection and assistance,* is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach, and practise Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who do know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavoring to understand and practise altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Hu-

manity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

HADJI ERINN.

INCLUSIVE VISION*

It is said that at the time of death everyone reviews all the actions of his past life and even knows the object for which he took upon him the now fading personality. Is this knowledge or vision possible at any other time during life?

William Q. Judge.—It is said to be possible for one who knows all the secret laws of nature and of his own being. Certainly it would appear that no other sort of person could possibly do it. And such individuals must be almost as rare as the horns upon a hare.

* This answer by Mr. Judge to the question asked was first printed in *The Theosophical Forum* for January, 1896. The title used is our own. [ED. THEOSOPHY.]

SOME TEACHINGS OF A GERMAN MYSTIC

II.

THE TRUE DESTINY OF MAN.*

[From the German of J. Kernning.]

THERE are two poles at the extremes of man's nature.[1] Man can live in the most perfect light, in complete certainty and wholly according to the law of the spirit. It is also possible for him to make darkness his element, and to pass his earthly existence in complete obscurity. At each of these two poles he is, in a certain sense, perfect, forming there a complete unity in himself. Now when a person, either through impulse from within, or in consequence of some unusual chance, is violently taken out of the darkness into the light, it is inevitable that his entire nature should be thrown out of gear, as it were. In consequence, spiritual as well as physical conditions are brought about which the average psychologist can only account for by classifying them as maladies of some kind. If we could accompany the physicians into their sick-chambers we should be brought face to face with cases originating solely in such transitions, and which are not to be relieved except by bringing about an equilibrium between soul and body.

All that is violent causes an extreme agitation, and therefore such consequences attend the violent transition from night to the light of truth. There are, however, many childlike and gentle souls whom we know in ordinary life, and who possess only a calm faith, but if they are observed closely they will be found to perceive and value their higher life in its entire comprehensiveness. Everything in nature has its correspondence, and therefore we should not be frightened on encountering unusual phenomena.

Man has strayed from the Path and must retrace his steps in order to go aright.[2] That which he has amassed while upon the wrong road has united itself with his being, and may not be so easily expelled or rendered inactive.[3] Spiritual functions are uninterruptedly operative; they create and construct words, ideas, forms and figures which, as we see in dreams, torment, love, and follow us against our wills. If we withdraw from our outer life a

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[1] "In man, taken individually or as a whole, there clearly exists a double constitution. Two great tides of emotion sweep through his nature, two great forces guide his life; the one makes him an animal, and the other makes him a god."—*Through the Gates of Gold.*

[2] "Turn round, and instead of standing against the forces, join them; become one with nature, and go easily upon her path. Do not resist or resent the circumstances of life any more than the plants resent the rain and the wind. Then suddenly, to your own amazement, you find you have time and to spare, to use in the great battle which it is inevitable every man must fight, that in himself, that which leads to his own conquest."—*Gates of Gold.*

[3] The Karma of the individual. To retrace one's steps is to live in the eternal; to become one with nature, and lift one's self "out of the region in which Karma operates."

part of its influence upon us, it can easily come to pass that the powers ever existing behind that influence may cause us to behold pictures and to hear words which lead us astray and, for a time, bring us into conflict with ourselves.[1] Whoever does not lose courage because of this trial, and steadfastly pursues his higher aim, will gain the mastery of these hostile powers and at last hear words of life and behold heavenly visions.

The path to the Life leads through labyrinths. Blessed be he who finds a thread laid by a loving hand to lead him more certainly to the exit; he advances with calm step, and in his loving trust in the thread that he follows he thereby gains the victory over all adversity.

A star of heaven guides us out of the darkness if our inner eye is awakened to life. Whoever may behold this star, let him follow it confidently[2] and not permit himself to be led astray by the theories of the day which ascribe such phenomena simply to the state of the blood, and often even to the weather. Man possesses within himself an infallible guide which conducts him safely through all mist, and it can be banished only by himself.

Reference to the Greek mythology affords us a significant example of how all the various powers of Nature interpenetrate and work in each other. We see, as with our eyes, how God excludes no creature from His heaven, if it takes the pains, in some degree, to seek and recognize Him. Attention is called to the three primeval powers of the universe, each of which exists independently only in the mind of the student, but in Nature these powers are never wholly separated from each other. The Earth (or matter) is a primeval and eternal power; Life likewise is; so also is God, who, as generator, stands over all things, containing them and reigning over them. Though our body may pass away, the divine element, which never separates itself either from life or from matter, will unite itself with other materials in order to lead us to eternal life.[3]

Matter, life and divinity, or, according to our conception, the power of mind, are essential to the perfected life. We may see how natural this union is, and we have therefore nothing more to do than to live according to the highest law, and subordinate thereto, body and soul (life) in the most complete agreement. Then we are in heaven, and we continually draw from the other two primeval powers new nourishment to maintain an eternal existence.[4]

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[1] The activity of elementals. Their appearance generates fear, the Dweller on the Threshold. The effort to lift one's self above the plane of Karma concentrates karmic action.

[2] "Look for the warrior, and let him fight in thee.—*Light on the Path.*

[3] This passage is particularly significant. The Western Mystics, in their writings, have been reticent concerning the great teaching of reincarnation, probably because misconceptions concerning it so easily arise among the uninitiated. Kernning, however, frequently gives marked hints, and to whomsoever hath ears to hear, nothing could be plainer than these words referring to the conscious reincarnation of those who have united the lower self with their higher.

[4] Artificial reincarnation. "This state is possible to man while yet he lives in the physical; for men have attained it while living."—*Gates of Gold.* "He can learn also to hold within him the glory of that highest self, and yet to retain life upon this planet so long as it shall last, if need be."—*Idyll of the White Lotus.*

Man must possess himself wholly; this is the end of all teaching. Not alone in the heart or in the head; but throughout the entire body man must learn to perceive and recognize.[1] Otherwise he mutilates himself and becomes worthless for a perfected life.

Herein lies the mistake of persons who ascribe more holiness to one part of the body than to another part, though their daily experience teaches them that no member is without use and that each must necessarily exist in order to fulfill the intention of the Creator.[2]

Seek to receive that which thou hast and consider where thy life most plainly manifests itself; there thou art nearest to God. But be not partisan with thy functions, and hold to the conviction that perfection must possess all powers.[3]

In the deepest tones of music the higher tones are contained. Therefore descend into the lowest chambers of the body and bear in mind that Christ also descended into hell in order to arouse all souls and powers into life.

Rest not until thou hast in all parts formed in thyself a lense through which thou canst look into eternity. Do not be led astray when the world takes only thy head into account and endeavors to fill it with all possible facts until it threatens to set up for itself and to secede from thy emotions. Remain steadfast and contain thyself wholly; else thou art like to one crucified, whose bones have been broken on the cross, and therefore must not be taken down.[4]

Trust to time and rule the moment! This lesson appears in these teachings very plainly; for years are demanded before man attains the ripeness which enables him to discover the kernel of his life and to use it as his guide.

Many will say that this teaching is not practical, because it demands retirement from the world, and even from business callings. Whoever, while in the world and attending to the demands of his calling, can gain his inner life, has no necessity for going into retirement; he who, however, in spite of his desire and his efforts, remains in darkness, must withdraw from the obstacles standing in his way, if he will not renounce the future and his own self.

But it is well for us that there are but few earthly circumstances that have a disturbing effect upon the development of our new life, and therefore we will stand by our calling with strict attention to duty,[5] giving our fellow men an example of fidelity and love, and regarding all that we do as done in God.

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[1] "While his eyes and hands and feet are thus fulfilling their tasks, new eyes and hands and feet are being born within him."—*Gates of Gold.*

[2] "Courage to search the recesses of one's own nature without fear and without shame."—*Gates of Gold.*

[3] "The chief point of importance is to explore no more persistently on one line than another; else the result must be deformity."—*Gates of Gold.*

[4] "Forget no inch of your garden ground, no smallest plant that grows in it; make no foolish pretence nor fond mistake in the fancy that you are ready to forget it, and so subject it to the frightful consequences of half-measures."—*Gates of Gold.* The garden is the personality; the plants are the attributes that compose it, and whose potentialities must be developed.

[5] "He neglects no duty or office however homely or however difficult."—*Gates of Gold.*

The conditions of life where our ambition, our acuteness—or rather slyness—are called into play, are those which are most difficult to unite with a striving towards spiritual truth, because they usually command the entire attention of the man, making idols of his personal traits, in the presence of which he stands in a glamour and to which alone he pays his devotions.

Those forms of business which can be carried on with earnest industry, with calm deliberation and thought, are not only not hindering in their effect, but often beneficial, because they counteract any violent revolutions of our nature, and draw all things into the silent way of our patience.

Therefore let no one lose heart because of any given example, but after his own way seek the good that is offered in these teachings. The inner and the outer life are always in the most exact accord with each other. A tender body will never long for the club of Hercules; neither will a giant ever desire to sport with violets, but with great tree-trunks and mighty cliffs. So it is in the realm of mind; ideas adjust themselves according to their possessor, and their representations change on their transference to another individual.

This is the aim of all life: Seek the spirit within thee; then thou art sure. But seek thine own spirit; not that of another. Herein lies a fundamental error of mankind; ever shaping their course according to other persons, and never paying sufficient attention to themselves. The spirit of another will never be mine; it can do no more than light the way to my temple for me. But no more than I can take the arm of another, set it in the place of my own, and use it, may the power of the spirit be enclosed in other forms. Glasses may with water be tuned into harmony; but pour the water into other glasses and then thou hast no harmony and, indeed, none of the former tones remaining. All that thou desirest must come forth from thyself; if thou canst not accomplish this, then thou must learn it; cut loose from all that belongs not to thee; seek thine own Self, never the Self of another.[1] Then only is it possible to attain the certainty of knowledge.

Harmony of tones, and mathematical forms, rest upon infallible principles and therefore cannot deceive us; even so clear must the harmony of life manifest itself unto thee. This harmony also is founded upon inalterable laws, and contains infallibility within itself.[2]

Infallibility is our aim; all men strive for infallibility, from the laborer in the field up to the highest scientist; each seeks to know his task completely.

Many succeed in accomplishing it; many others but partially; it is in nature, however, to endeavor. Well, then seek infallibility there where Life itself is concerned, where the prize is imperishable and in ever renewed beauty becomes thine own!

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[1] "Listen to the song life. Look for it, and listen to it, first in your own heart."—*Light on the Path.*

[2] "Learn from it the lesson of harmony."—*Light on the Path.*

Exchange not thy life for the shimmer thereof! What wouldst thou say of a mathematician who only took pleasure in the peculiar geometrical figures, and troubled not himself about their inherent necessity and their truth? Wouldst thou not call such an one a fool? Is it not even like folly to revel in the phenomena of life, but not to seek the laws governing those phenomena, finding in these laws the true and highest joy?

Where we behold eternal Truth, there we shall thank God who has given us the faculty wherewith we may recognize it. It is not truth which should rejoice us, but the gift that enables us to receive it, by which we may lift ourselves to the eternal law, and through that to immortality.

God is the eternal Truth. He has given us of His light that we may depart out of the darkness and live in His glory.

God is everywhere, Truth is everywhere, and man is created to the knowledge of God and the recognition of Truth. Let us believe these principles and unite ourselves with the Everlasting and All-Powerful, that we may flourish under their protection and enter in upon immortality[1]

PROVERBS—TURKISH AND PERSIAN*

"Oh square thyself for use: a stone that may
Fit in the wall, is left not in the way."

"Each man has more of four things than he knows;
What four are these?—sins, debts, and years, and foes."

"Be bold to bring forth fruit, though stick and stone
At the fruit-bearing trees are flung alone."

"The lily with ten tongues can hold its peace;
Wilt thou with one from babbling never cease?"

"Thy word unspoken thou canst any day
Speak, but thy spoken ne'er again unsay."

"Oh, babbler, could'st thou but the cause divine,
Why one tongue only, but two ears, are thine!"

"The sandal tree, most sacred tree of all,
Perfumes the very axe which bids it fall."

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[1] These notes show clearly the agreement of the teachings recently given out with those of earlier mystics, who may seem to be on a different line, but who receive their light from the identical source. Whoever may desire to learn is advised to consider these notes earnestly in the works from which they are quoted, together with their contexts, as well as the above teachings. The one will help an understanding of the other, and throw light on meanings that have been obscure. Consider and reflect thereupon earnestly and repeatedly. If this injunction be followed, some degree of illumination concerning their interior meanings will surely result.

* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1890.

AROUND THE TABLE

IT was one of those quiet evenings "around the table"—the reading table this time—when the family circle is complete, and in good spirits, but when each member seems to luxuriate in the silence of well being, and in that real companionship which requires no outward expression to explain itself. The smothered beating of the storm outside intensified the comfort of the bright, warm living room, with its glowing fire-place.

Mother had a magazine, but turned no page—and if you watched her closely you could see her looking now and then at all the Family, and feeling all their comfort—and the peace which comes to Mothers in having around them those whom they hold most dear. Big Brother worked at a chess problem. Student was at her books. Spinster wrote busily at a letter—to somebody; and the scratching of her pen was almost like a purr, as she crossed her "t's" in vigorous fashion. Mentor looked into the fire with his "past, present and future" look, as Big Brother calls it—Mentor seems to be the only one who can just sit still, and yet seem occupied. The Doctor, lucky to be at home on such a stormy night, and well aware of the fact, browsed over the file of medical journals which accumulate until he has time to read them.

It was his peculiar little grunt of incredulity at something he was reading that broke the spell and set the Family to its usual diversion of good-natured "give and take" this quiet evening.

"Let's have it, Dad," said Big Brother, sweeping his chess-men into the box.

"Huh," said Doctor, seemingly aware of companionship for the first time in an hour—"have what? Can't a man grunt unquestioned in the bosom of his own family?" He laid his paper down.

"That boy knows your ways almost as well as I do," said Mother, laughing. "Now tell us what displeased you, Doctor; for that kind of noise from you never means agreement or commendation."

The Doctor's eyes twinkled with fun. "Here's something that will 'start,' and startle the Family too, I guess." He indicated the paper he had dropped. "Here's a man, good man professionally too, I've always thought, who seriously claims that Napoleon's greatness and final ruin was due to abnormal functioning of the Thyroid Gland."

"I'll bet he is a vivisectionist," said Big Brother aggressively.

"Or, more likely, a Eugenist," added Student.

"Oh maybe he is brother to the founder of the 'Joy Cult'," spoke Spinster, daintily sealing up her letter. "They think if we will pursue joy hard enough, we shall get a joy-reward of perfect bodily health! But whichever name he answers to, I'll tell you one thing," Spinster added emphatically, "he is only a reasoner from one effect to another worse one. A 'cause to effect' mind, such

as Mentor admires, could never have worked out that stupid deduction, could it, Mentor?"

"Right you are, Child, just as usual," answered Mentor with the nod of approval that Spinster's declarations often get from him. "But tell us more about it, Doctor; what does your colleague base his reasoning upon?"

"Don't say 'colleague,' Mentor," said Doctor ruefully. "I'm not hand in glove with all these medicos. Fact is, more than one physician of my acquaintance is beginning to feel that I'm not altogether 'regular'—and I certainly am not. Well, the man reasons this way: that Napoleon's tremendous energy in early life was due to excessive thyroid production; that his later mental and physical peculiarities confirm this supposition; that to this fact, and the growth of the diseased condition caused by it, was due Napoleon's 'obession' in regard to 'his star'—and later, the decline and final failure of the great Corsican. Oh! the writer makes out a very good case—quite reasonable, and very interesting."

"That's all right," said Big Brother, "but if Napoleon *was* diseased, what caused *that?* It's just as Spinster suggests, the disease was itself an effect."

"Of course it was," answered Doctor. "Napoleon was a genius, and to attribute genius and its manifestations to disease, is to say that Man, the thinking, spiritual entity, is a product of body, instead of the body, with its characteristics, being a product of the man. It's just 'upside down reasoning,' wouldn't you say, Mentor?"

Mentor smiled, as he drew back from the fire. "Yes, Doctor, it's *just* 'upside down reasoning'—just the kind of thinking that a man gets into when he looks at life from a physical point of view only. I suppose that writer would attribute Napoleon's idea that he was a reincarnation of Charlemagne to 'pernicious anemia,' or some other strangely named bodily ill, wouldn't he?"

"Reincarnation!" Doctor threw up his hands. "Why, if I should seriously use that word to the average practitioner he'd say I had 'excessive thyroid production' myself, or something worse!"

"But supposing Napoleon *did* have that awful thyroid trouble," questioned Mother, interested in whatever interests the Family, "that would be *Karma,* wouldn't it?"

"Certainly," said Doctor. "Here's an entity of great power who has specialized along certain lines through many physical lives—military lines, government, and the like. Dazzled by success, he begins to misuse his attainments, and abuse the position he has gained, relaxing perhaps at times into unlawful sensuous and sensual bodily gratifications. He comes into incarnation again, as Napoleon this time, with tremendous nervous energy and great mental power. But his body, with its heredity and tendencies is just what his actions in other bodies had earned, in this Universe of Law; and his control of it is what one might expect—weakened by the relaxations and compromises of other lives."

"Then he brought forward his tendencies, as well as his Genius," said Big Brother soberly, "and that's why so many great men seem such contradictions to their familiars—so inconsistent." Big Brother has been something of a hero worshipper and his discoveries of the "feet of clay" of some of his idols have hurt him more than once.

"And that's why the 'Genius' is so often erratic," added Student, "isn't it, Mentor?"

"Yes," answered the latter. "Genius is the result of specialization in one line of human effort through many, many lives. Some time we will have an 'all around Genius' in this race, as have developed in races before this one—a fully conscious man, conscious of and completely expressing in every direction, through a 'perfect' body, his own inner divine nature. That would be real genius, for there would be no secrets in life for him, nothing that he could not easily understand, and express if he so desired."

"But the eugenists expect to develop that perfect body," queried Doctor.

"Yes, they believe they *are* bodies, and *physical* bodies at that," agreed Mentor. "But it's a significant fact that fine bodies have never made fine minds; nor beautiful bodies beautiful souls! What finer bodies are there than those of savages? Some of the poorest bodies have been wonderful instruments for the soul. The real ideal, and an ideal that can be made an actuality, is a body that will respond perfectly to the Soul's needs and uses; and a mind tuned like an instrument to the Soul's use. If we worked here in the world from the Soul basis, in the light of the larger basis of life, both mind and body would in time respond and become fitting vehicles for the Soul, the real entity within."

"Then Napoleon's diseased condition truly was an effect of wrong thinking, of a wrong basis, and not the *cause* of his wrong acts," said Spinster firmly.

"Now don't be too elated, Miss Intuition," laughed Mentor, "even if you *were* right."

"Well, I just *knew* his treatment of Josephine, for instance, had no 'thyroid' excuse, but was in the man himself"—Spinster waxed fairly eloquent. "If *my* husband—"

But Spinster's conclusion was lost in a shout of Family laughter —the effect of a cause set in motion by her own pretty self!

SIMILITUDES OF DEMOPHILUS*

It is the business of a musician to harmonize every instrument, but of a well educated man to adapt himself harmoniously to every fortune.

It is necessary that a well educated man should depart from life elegantly, as from a banquet.

* This article was first printed by H. P. Blavatsky in *Lucifer* for December, 1887.

MEDIUMS AND YOGEES*

WHAT IS THE DIFFERENCE BETWEEN THE TWO?

BY * * *

A YOGEE is a man who has prepared himself by a long discipline of body and spirit, and is thereby rendered capable of dealing with phenomena, and receiving occult communications at will, the theory being that he, so to say, paralyzes his physical brain and reduces his mind to complete passivity by one of the numerous modes at his command, one of which is the magnetization of the second set of faculties pertaining to and exercised by the spiritual or inner man. The soul is inducted by the body, and, in its turn, is used to liberate the spirit, which is thus placed into direct rapport with the object desired. For example:—A telegraph line at stations A, B, C, D, E, in ordinary cases, sends messages from A to B, B to C, and so on; but, when the several stations are connected, the message may be received direct at E from A without the intermediate stations being made aware of it. In the same manner, the nerves becoming passive, the "Yog" power controls the other faculties, and finally enables the spirit to receive a communication, which, in the other case, it cannot, because it must act through several mediums.

As the magnetic power is directed to any particular faculty, so that faculty at once forms a direct line of communication with the spirit,[1] which, receiving the impressions, conveys them back to the physical body.[2]

The spirit cannot grasp at the communications it desires to receive, unassisted by the physical organization, just as, in the case of a lunatic, the spirit is present, but the faculty of reason is lost, and, therefore, the spirit cannot make the man sane; or, as in the case of a blind man, the spirit and reasoning powers are sound, but the faculty of sight is destroyed; hence the soul of the blind man cannot realize the impressions which would be conveyed to it by the optic nerves and retina.

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[1] Sixth principle—*spiritual* soul.

[2] In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, *i. e.*, from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started, from the place of its destination, faultless and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect,—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every "principle"—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every "sieve" is in good order,—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralyzing the functions of the 4 intermediate principles, communicate from body to spirit and *vice versa*—direct.—*Ed. Theosophist.*

The spirit is an immortal ether (principle?) which cannot be impaired in any way, and, although it is, to a certain extent, subservient to the body and its faculties during the life-time of the body it is attached to, it can, through their agency, be so liberated in a higher or lesser degree as to be made to act independently of the other principles. This can be achieved by magnetic power or nerve power, if preferred, and thus the spiritual man be enabled to receive communications from other spirits, to traverse space and produce various phenomena, to assume any shape and appear in any form it desires.

The secret of the theory is this, that the Yogee, possessing the power of self-mesmerisation and having a perfect control over all his inner principles, sees whatever he desires to see, rejecting all elementary influences which tend to contaminate his purity.

The medium receives his communications differently. He *wishes* for "spirits;" they are attracted towards him, their magnetic influences controlling his faculties in proportion to the strength of their respective magnetic powers and the passivity of the subject; the nervous fluid conveys their impressions to the soul or spirit in the same manner, and often the same results are produced as in the case of the Yogee, with this important difference that they are not what the medium or spiritist wishes, but what the spirits (elementary influences) will produce; hence it is that sometimes (in spiritism) a question on one subject is asked, and a reply of a different nature received, irrelevant to the point and more or less after the "Elementary's" disposition. The spiritist cannot at desire produce a fixed result,—the Yogee can. The spiritist runs the risk of evil influences, which impair the faculties the soul has to command, and these faculties—being more prone to evil than good (as everything having a great percentage of impure matter in it)—are rapidly influenced. The Yogee overcomes this, and his faculties are entirely within his control, the soul acquiring a greater scope for working them and keeping them in check; for, although the soul is their ruler, yet it is subservient to them. I will give a familiar illustration:—A battery generates electricity, the wires convey the current, and the mechanism is put in motion. Just so, the soul is the generator or battery, the nerves the wires, and the faculties the mechanism made to work. The Yogee forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication.[1]

If the Yogee desires to see a vision, his optic nerves receive the magnetic fluid; if an answer to a question is wanted, the faculties of thought and perception are charged by him; and so on. If he desires to traverse space in spirit, this is easily done by him by

[1] Or—direct, which is oftener the case, we believe.—*Ed. Theosophist.*

transferring the faculty of *will*,[1] and, as he may have acquired more or less power, so will he be able to produce greater or minor results.

The soul of the medium does not become the generator. It is not the battery. It is a Leyden jar, charged from the magnetic influence of the "spirits." The faculties are put in action just as the spirits so-called, make them work from the jar they have charged with their own currents. These currents, being magnetic, take after the invisibles' own good or evil disposition. The influence of a really good spirit is not left upon the earth after death, so that, in reality, there are *no* good spirits, although some may not be mischievous, while others may be full of real devilry. The question arises, how the influences of the bad ones are left behind, when the soul exists no more on earth after death? Well, just as light from the sun illumines an object, which reflects certain invisible active rays, and these, concentrated in a camera, produce a latent image on a photographic plate; in like manner the evil propensities of man are developed and form an atmosphere around him, which is so impregnated with his magnetic influence that this outer shell (as it were) retains the latent impressions of good or evil deeds. These, after death, are attached to certain localities, and travel as quick as thought wherever an attractive influence is exercised the stronger, they being less dangerous as less attracted to men in general, but more to spiritists who attract them by the erratic power of their will, *i. e.*, their own ill-governed magnetic power. Have not many experienced coming across a man unknown to them, whose very appearance has been repulsive, and, at the sight of whom, feelings of distrust and dislike spring up in them spontaneously, although they knew nothing of or against him? On the other hand, how often do we meet a man who, at first sight, seems to attract us to him, and we feel as if we could make a friend of him, and if, by chance, we become acquainted with that person, how much we appreciate his company. We seem lost in hearing him speak, and a certain sympathy is established between us for which we cannot account. What is this, but our own outer shell coming in contact with his and partaking of the magnetic influences of that shell or establishing a communication between each other.

The medium is also influenced by his own spirit sometimes, the reaction of his nerves magnetizing some faculties accidentally, while the elementary spirits are magnetizing the other senses; or a stray current reaches some faculty which their magnetism has not reached, and this leads to some of those incomprehensible messages, which are quite irrelevant to what is expected, and a frequent occurrence which has always been the great stumbling block at all séances.

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[1] From the physical to the Spiritual body and concentrating it there, as we understand it.—*Ed. Theosophist.*

ON THE LOOKOUT

In view of the fact known to occult students that the true divisions of time are calculated by lunar years of thirteen months each, it is interesting to note that an Episcopalian clergyman, the Rev. Herbert P. Hames, proposes a "Perpetual Calendar" with thirteen months of twenty-eight days each. In order to do this he introduces a new month between June and July, and takes care of the 365th day by calling it "New Year Day" with no month or date assigned to it, but standing as a day between the last day of the year and the first of the succeeding one. He is desirous of beginning the proposed change in 1922, because January 1st of that year falls on Sunday, thus making Sunday the first day of each week, month and year. There is no doubt that such a calendar would simplify date calculations, besides being more in accord with the natural divisions of time; but if such a change is to be made, why not rectify the date of the beginning of the year? Its proper place is December 21st, when "the birth of the Sun" occurs, since this is the true New Year, and Christ-mass as well. And while we are about it, let us put September, October, November and December in their proper places as seventh, eighth, ninth and tenth months, as these names signify, and give the eleventh, twelfth and thirteenth months names that signify their places. And if we really wish to make a still more complete change, and the one most nearly in accord with astronomical and evolutionary order, let us find out which in reality should be taken as the first day of the week. But perhaps this is asking too much at present from the Reverend gentleman as well as the Western world; in such case we wish to commend the suggested changes as a step in the right direction.

The field of scientific research continues to be the world of matter. Not so many years ago the atom was adjudged to be the ultimate constituent of all forms; and it was considered, as Maxwell said, that "the atom is incapable of growth or decay, of generation or destruction." Later it was found that an "inelastic atom" was incompatible with motion and transmutation, and further discoveries pointed to the fact that the so-called atom is not a homogeneous body, but is composed of forms of energy which have been generically called "electrons." The name "atom" is retained as signifying a congeries of rotating electrons.

Dr. Willett L. Hardin in an address before the Southern California section of the American Chemical Society said, "The interior of the atom is the common ground where chemistry and physics meet, and there is probably no problem before the scientific world today that offers greater difficulty or promises greater reward than that of determining the nature and arrangement of the constituents of the atom, and the laws which govern their motion." He further says, "In the disintegration of the radio-elements we have definite evidence of the changes of various elements into other elements . . . and the problem of *transmutation* again becomes a legitimate problem for the chemist to investigate."

The problem of "transmutation" is indeed a legitimate one to follow, for it will bring science finally to the conclusion that transmutations are endless, for what is called by science "energy" in any given form or relation, will when said form or relation is broken up, immediately express itself in another form or relation. It may take many years, perhaps centuries, before science will be forced to the conclusion that matter does not generate force, and that force does not exist of itself, but that intelligence lies behind every degree of force and every visible and invisible form in nature. When that time comes, not only will "chemistry and physics meet," but religion, science

and philosophy in exact agreement will present the three aspects of the one great verity, that the Universe exists for no other purpose than the evolution of Soul.

"We are content, for the most part, to go on without object or aim, without any idea of a goal or understanding of which way we are going. When the man first becomes aware of this aimlessness, and is dimly conscious that he is working with great and constant efforts, and without any idea towards what end those efforts are directed, then descends on him the misery of thought. He is lost and bewildered, and without hope. He becomes sceptical, disillusioned, weary. When it seems as if the end was reached, when he appears to have no choice but between eating and drinking and living in his comfort as the beasts do in theirs, and scepticism which is death—then it is that in fact, if he will but look, the Golden Gates are before him."

These sentences from *The Gates of Gold* rise in the mind on reading Booth Tarkington's "Nipskillions" in *The American Magazine* for January. The fine flower of genius whose perfume ensouled "Monsieur Beaucaire," wilted under the adulations of success till its petals were but slackly held together. Ambition achieved turned to dust and ashes in the mouth. Sensuous indulgences became the mirage that oppressed the soul of this fine writer, and poisoned his powers. He has to look back at his early words to remember his greatness. "Nipskillions" is a confessional autobiography, and to our view greatly more moving than Jack London's "John Barleycorn." It recites the story of drinking and the reason for it—the desire of men to get away from themselves, from thought, from egoism—to find even a passing surcease, which appears happiness, at no matter what price. It is the shadow side of that struggle of the soul of which The Gates of Gold is the illumination—and is a brief of human nature at its highest and the soul nature at its lowest ebb. "He has rolled the stone up the Hill of Difficulty only to watch it roll back again when the summit is reached—as in Egypt, in Rome, in Greece. The climax of sensual perfection is reached, where there is a great and brilliant efflorescence of all the intellectual, mental, and material part of his nature, and then his hold weakens, his powers grow less, and he falls back, through despondency and satiety, to barbarism."

Mr. Tarkington's article is not merely a judgment on drinking, it is an indictment of the times and of the ideas which are the decaying fulcrum of church and state. Such articles as his—and the books and periodicals of the day are laden with them—ought to be, to the thoughtful student of Theosophy, a profound stimulus to work without ceasing to spread broadcast the fundamental ideas of the Wisdom-Religion. For without another and a true basis for thought, the genius of the present civilization must grow increasingly sordid, self-indulgent, and destructive, till its memory only will survive in that cenotaph to "the glory that was Greece, the grandeur that was Rome." Theosophists—and Theosophists alone—are the Antaskarana, the bridge, by which those fundamental ideas must find their way to the hearts of men. Are they alive and quick to their responsibility?

The National Geographic Magazine for November, 1916, is devoted to the larger North American mammals, both of land and sea. At the time of the discovery of America, and down to the period of men still living, this continent teemed with wild life, carnivorous and herbivorous. The numbers of the larger varieties greatly exceeded the totals of domesticated animals now in existence. Many of these are now entirely extinct, while of others only occasional types survive in haunts still practically inaccessible. Of great interest to students of Theosophy are the occasional by-references in the text of the magazine to fauna of former epochs, remains of which have been

discovered in various geological strata, and in the asphalt pits near Los Angeles, California. Here, in remote ages, tropical birds and beasts of prey found a congenial climate and home. Reference is made to traditions among the native Eskimos and Indians of birds and animals which flourished at a period when the continent is supposed to have been devoid of human life—creatures identified with fossil remains—and the question is suggested, "Did man live then?" Attention is called to the repeated subsidences and emergence of land from the sea, and to changes in temperature, which speedily or gradually destroyed the then existing ranges of animal life, and to the interchanges of species between Asia, Europe and North America. The great difference between the fauna of North and South America is mentioned, both as to types and numbers, and it is shown that where now the polar region supports but limited animal life, it once sustained as great a variety and abundance as the temperate regions, and deduces that there must have been a vegetation of equal abundance to support the corresponding herbivorous family.

Students of H. P. B. will find in the magazine many unconscious confirmations of her teachings, and will be able to read from it a larger measure of appreciation of that "accumulated wisdom of the ages" to which she has afforded them some access. They will recall her statement that in the not distant future the evidences will be unearthed that demonstrate the existence of *civilized* man on this globe millions of years prior to the date assigned by the boldest of the scientific writers.

That the children of the present generation are far inferior morally to those of the past generations is the interesting conclusion reached in a recently filed report of a grand jury in Brooklyn. Says one account:

> In their recommendation as to the best means to overcome this moral inferiority, the grand jury suggested that stricter supervision be exercised over the youth of the city by the police, other municipal authorities and by the parents. The parents are to be taught the best means of curbing their children by a city-wide campaign to be carried on in the newspapers. Lack of proper guardianship of the children on the part of both parents, the grand jury declared in its report, was to a large extent responsible for present-day conditions. They announced themselves as surprised by the exceedingly large number of criminal cases brought to their attention during the time of their sitting, in which minors were the accused.

Would not the training of the parents be a true method of bringing into proper courses these "children of their generation"? The fault lies more in the parents than the children—in the fathers and mothers ignorant of the true meaning of life and its purpose, and not realizing in the least what these "children" really are. For the childish bodies are merely the housings of *Egos,* coming into incarnation again to take up physical life with the ideas and on the basis gained in previous lives on earth. As "like attracts like," these *Egos* come, as children, to parents—themselves *Egos*—of similar nature; and they come at those times when conditions afford an opportunity for the exhibition of "degenerate" tendencies. Who makes the times and conditions what they are but those *Egos* then in incarnation?

Let parents be warned that it is *they,* by their own thinking and living, who provide the channels for the incarnation of *Egos of their own kind.* H. P. B. once wrote that men and women ought to know that "Buddha-like" children might be brought into the world. But most parents believe that all the sacred sex-functioning is "for enjoyment only," as the *Bhagavad-Gita* puts it, and then they wonder why it is that "the children act so"! By all means let us have more grand juries and more courts and more police; and let us turn our progeny over to them for true impulses and proper enlighten-

ment! Let us keep right on working from effect to effect in attempting to solve our social problems, and continue to depute to others the duties we ourselves should perform! Then we will not have to do any thinking; we will have more time to enjoy—and likewise will we have ample opportunity to read the illuminated signs of Belshazzar, and others, along our various "Great White Ways"!

At the meeting of the American Association for the Advancement of Science, held in New York at the end of December, Prof. Dayton C. Miller of the Case School of applied science at Cleveland, Ohio, exhibited an instrument called the "phonodeik," by means of which sounds were photographed, so to say, and reproduced upon a screen in the form of light. This excited sufficient attention in the daily press to be honored with display headlines. Not so long ago, the same attention was given to the first samples of platens impressed by sounds, now familiar to us in the phonograph and the dictagraph. Still earlier, and yet within the life of this generation, the first telephones were heralded as marvels. A good many hints have been thrown out in *Isis Unveiled,* the *Secret Doctrine,* and the other writings of Madame Blavatsky, that the telephone, the phonograph, both of which were known at the time, and the dictagraph and the "phonodeik," which have since been developed, confirm and illustrate. The same may be said of recent chemical and scientific research in many directions. Yet it remains that science, being purely empirical, proceeds laboriously and slowly, knowing no other method of advance than by its own experimentation, because it believes in no other knowledge than its own. Some day, not perhaps so far distant, some scientific students will take the writings of Madame Blavatsky seriously, and begin to approach the problems presented in nature from the already ascertained accumulations of ancient sages, who were scientists of the highest order. Thus H. P. B. taught the incessant correlation of forces and that the cornerstone of real progress is the recognition of the trinity in all nature, and that the key is the trinity in man. The transmutation of forces is proclaimed over and over in her writings. Sound and color stand in the same relation as spirit and matter. Matter of any grade is the recording material. The action of spirit upon matter gives rise to all the phenomena of nature. Wherever there is sound there must also be color, and for the matter of that, smell, taste, sensation and thought. They are all convertible characteristics, for they are all rates of vibration, and from any one of them all the others can be derived. What is the real transforming agent? Consciousness, with or without intelligence, says the *Secret Doctrine.* What the scientists are really contacting at every instant, without being aware of it, is the *sixth characteristic of matter*: permeability. Some day there will be an awakening, for by the very force of higher intelligences, scientific students are every day being driven nearer to the borderland of practical occultism.

At the same meeting Dr. O. R. Hay, of the Carnegie institute at Washington submitted reasons for the belief that men have lived in North America for 300,000 years. This is a bold leap from the biblical 6,000 years, but the good Doctor may rather be said to have gotten 295,000 years away from the Bible than closer to the period when man first lived on this continent, for he would doubtless exhibit the same stupefaction or incredulity toward the statement that man has lived in physical bodies on this earth for 18,000,000 years that a divinity student would manifest at his 300,000. The bursting of swaddling clothes does not change the infant into the man, but it does betoken growth, and the bolder, which is to say the less fettered, of scientific students are each year learning more and more to cast off, not merely theological, but scientific dicta of what is possible and what impossible in nature. For materialism and superstition both rest upon the same

basis—ignorance. Each sees something happen that is beyond its ken, and the one says "miracle," and the other, "coincidence." He is a true student who throws both these ideas out of his head and recognizing the reign of law in everything and everywhere, seeks the source of law, recognizing any and all phenomena as effects. It is then not a far cry to recognize in "law" but a name for the action of conscious intelligence. "Life precedes form, and life shall survive the last atom of form."

At the same meeting Prof. James H. McGregor of the department of zoology of Columbia University displayed the "500,000-year-old hithecanthropus erectus, the original ape-man, our Darwinian ancestor." The phrasing of the press dispatches is in itself a token of advance of the so-called "Darwinian theory,"—which, by the way, is not Darwin's at all, but that of the scientific speculators who "improved" upon the material supplied by his researches and studies. It is exactly in an ape-like form that man once dwelt, till he could fashion a better. Metaphysically, many scientific students are still dwelling in the "ape-like forms" of crude speculations. It is rather a curious illustration of how near one may be to the truth and yet how far from it, to reflect that the "ape," both the physical and the metaphysical one, is descended from man, both alike the product of his misapplied and misused creative power. Still more curious and interesting is it, as it happens, that it should be Prof. McGregor who is the sponsor for the restored hithecanthropus, for he comes from Columbia University, the head of whose department of mathematics is Prof. H. P. Mitchell, a well-known theosophical student. Mathematics is rather a more exact science than zoology can yet boast of being, and were Prof. McGregor to apply to Prof. Mitchell he might be put in the way of a wider and truer knowledge of "man's ape-like ancestors." For doubtless Prof. Mitchell would take pleasure in referring him to the second volume of the *Secret Doctrine,* and be glad to answer his questions thereupon.

A student of the Theosophical philosophy must have followed with intelligence and appreciation the subtle turnings of Basil King's story, "The Spreading Dawn," in the *Saturday Evening Post* of December 30th; yet it would seem as if anyone with the slightest spark of intuition, whatever his "beliefs" or theories, could not fail of a realizing sense of its essential truth. It is, perhaps, one of the most wonderful occult stories ever written—absolutely free of all *glamour,* no straining any point from nature, no forcing for "effect." There is not a false note struck anywhere, from the review of the dying woman's life, when one stray thought of gratitude sets in motion everything that follows, to the final emancipation from *Kamaloka,* wrought through restitution of wrongs done, by means of the one living being attached to her by love.

Possibly we shall hear someone say: "Is that what will happen to me in *Kamaloka?*" We should venture to predict not. We make our own *Kamalokas* and our own *Devachans* out of our thoughts now and always. Certainly no two people in the world are living on the same earth, and no more can there be two *Kamalokas* alike. "The Spreading Dawn" is a true story of a particular *Kamaloka,* and a hint of coming *Devachan*—logically, tenderly and inspiredly following the philosophical line, as laid down in the Theosophy of H. P. Blavatsky and Wm. Q. Judge. They never made "water-tight compartments" of *Kamaloka* and *Devachan*—but always regarded first the man passing through those states.